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By Benjamin Franklin

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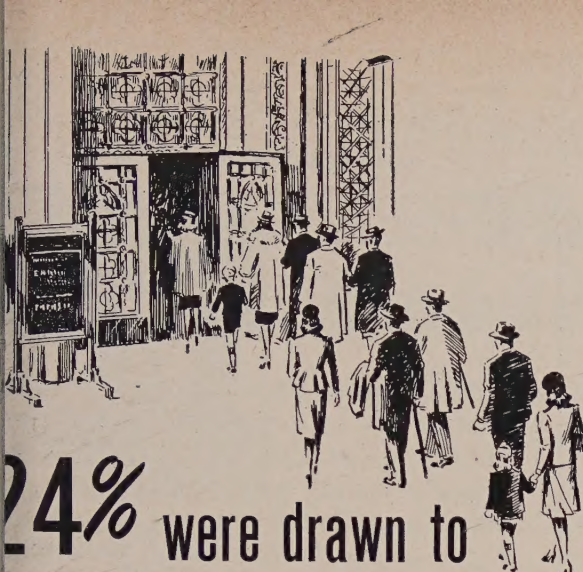
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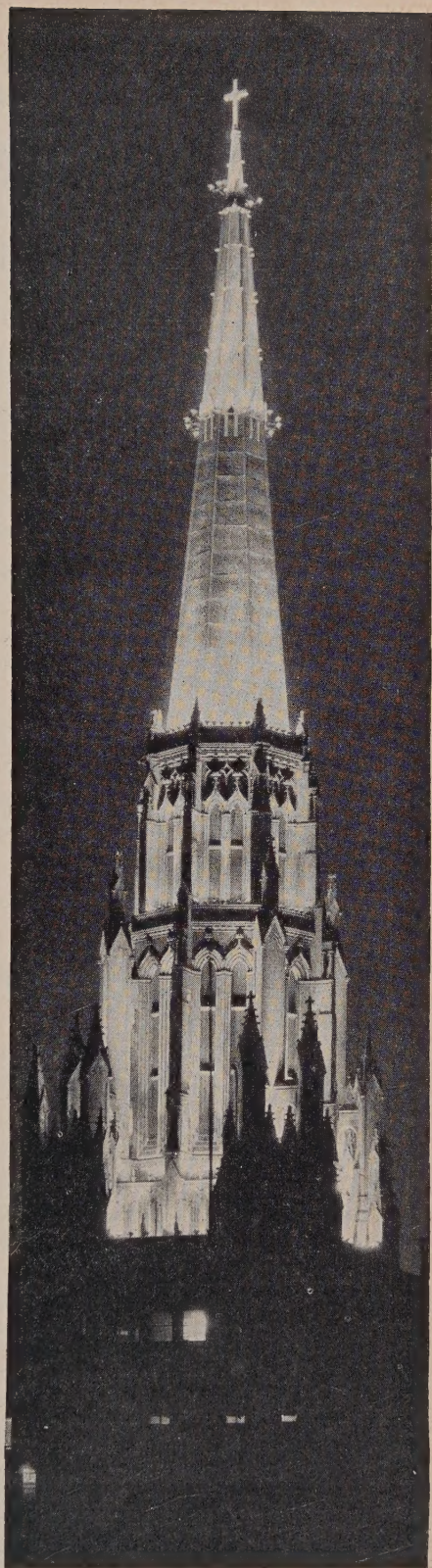
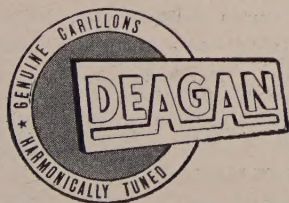
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The EXPOSITOR

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A Journal of Practical Church Methods

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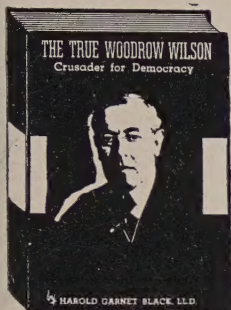
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The Easter Parade

ALVIN E. MAGARY

ON Easter Sunday morning the world will go to church. The preacher who has looked wistfully out on empty pews for even months will have a congregation to warm his heart. There will be flowers and music and fine clothes. The preacher will make a special effort. Perhaps he will quote such poetry. Perhaps he will draw lessons from the springtime and the lilies of the field. Perhaps he will labor through a somewhat inconclusive argument on immortality. Tens of thousands of people, who have not darkened the door of a church in a twelve-month will be there. The question is, *Why?*

On Easter Sunday morning the news photographers will be patrolling Fifth Avenue. Up and down the avenue the worshippers will walk, on the way to and from their Easter devotions. This will be the day for the silk suit to make its annual daytime appearance. For the rest of the year it will be a child of darkness. Here will be the latest styles in ladies' wear. There will be hats like inverted ice-cream cones, hats like old-fashioned coffee pots, shoes that were originally designed for monks and Roman senators, clothes fearfully and wonderfully made. And the photographers will crowd around women who, to be fitly arrayed to worship God, have spent enough on a single garment to support a family for a year. On Easter Day they will arise from slumber and go to church. The question is, *Why?*

One may be cynical about it. He may scoff at the lady with two thousand dollars on her back, kneeling in a place dedicated to a man who never owned ten dollars worth of clothes in his life and who said of himself that he was poorer than a fox. He may call it an empty sham. If so, he will be wrong.

"What went ye out for to see?" asked Jesus of the men and women who had thronged the riverside when John, the Baptist, was preaching. "Did you go to see a reed shaken by the wind?" A wavering time-server, shaping his convictions to the popular currents, like a vote-hunting politician? No, you must have known this man too well for that. "Did you

go to see a man clothed in fine raiment?" No, if they had wanted that, they would have gone to the palace of Herod and stood outside to see the rich aristocrats go in and out. "Did ye go out to see a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger . . ."

The cynic is partly right, no doubt. There is much of prideful sham in the annual outpouring to the church of the lowly Christ; but the real reason for it lies deep in the very heart of humanity. The sham may be there; but the reality is there. That is why, through all the vicissitudes of history, for nearly twenty centuries, the Easter Day has been observed. The motive is more noble than pride, more robust than sentiment. However overlaid with ostentation, there is in the hearts of men and women a hunger for the prophetic word. There is a spark of the spirit that will not be quenched, a longing for the assurance of eternal life. However fine the raiment, however we may think we have need of nothing, we know that we are, in the words of Revelation, "wretched and miserable and poor and blind and naked." With all our insincerity, our worldliness and unbelief, we can never forget that we are needy, and deep in our hearts the cry of the publican is echoing, "Lord be merciful to me a sinner." That is the real reason why tens of thousands of men and women will be in church on Easter Day who have not joined their voices in a hymn of praise to God for twelve long months.

The Easter Parade is a parade of beggars. Does that startle you? It need not, for there is nothing so certain concerning the most fortunate man as the fact that all he possesses cannot satisfy the hunger of his soul. However we may have succeeded, we are all like that man of old who sought happiness in wealth, in luxury and pleasure, and who said, "I gathered silver and gold, I made gardens and pools of water, I had musicians to entertain me, and whatsoever mine eyes desired I kept not from them; and then I looked and, behold, all was emptiness and vexation of spirit."

Brooklyn, N. Y.

April, 1946

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"When my heart is overwhelmed within me," said the Psalmist, "lead me to the rock which is higher than I." Where is the man so strong as not to know hours when his heart is overwhelmed? Man is born to trouble as the sparks fly upward, and when hours come in which no human help avails him, he must turn to the unseen. There are multitudes of people who seldom enter a church and who profess themselves indifferent to religion whose thoughts inevitably turn to God in times of need. They have no articulate faith, they may call themselves agnostics, or even atheists, and yet the witness of the spirit is never wholly silenced in their lives. When their souls are overwhelmed within them, they cry, "My God."

There are others, many others, who have never denied, but who have neglected the religious values of life. In this city there are thousands of men and women who are at heart ashamed of their disloyalty to their faith. They are like those early disciples of Jesus of whom we are told that, "after that time many went back and walked no more with him." Yet their conviction still holds. They are unchurched Christians, with no place in the fellowship of Christ for which they assume responsibility. In many cases, no doubt the church has been at fault. It may be that, before they neglected the church, the church neglected them. Whatever the cause, or whoever may be blamed, such men and women feel impelled on such occasions as the Easter Day to find their way to a place of worship. If only it could be borne in upon them how much the cause of Christ, of good will and peace on earth, has suffered from their defection, and if only they could realize that no man can be unfaithful to his convictions without doing vital harm to himself, this Easter Day would be a new beginning of their Christian fellowship.

Another reason why the churches will be full Easter is in the universal acknowledgement that the way of Christ is the true way of life. Sometimes people become impatient with the churches, sometimes they grow tired of listening to sermons. But they never grow tired of the character and teaching of Jesus. In the midst of all the rival philosophies clamoring for attention, the words of Christ alone stand the test of time and change.

"He spoke," said one who heard him, "as one having authority, and not as the scribes." This is surprising, for it was the scribe who had authority. He was the trained teacher of religion, authorized by law, invested with the right to expound and interpret the truth concerning God and man, law and duty, wisdom and happiness. When Jesus appeared he came

with no commission from any human power. He had studied in no school of the law. He was simply a young carpenter from a country town. But so wise were his words, so penetrating his insight into the hearts of men, so understanding of those deep and constant needs of men and women in the daily stress of life that no other has ever challenged his right to be called Master.

He lived simply, among simple people, but so noble was his life that even hardened Roman soldiers felt that he must be more than man. Today, when the world is torn with human strife, when ambition and selfishness and greed have robbed millions of their right to live, when hate threatens the world with war and when millions suffer from man's inhumanity to man, he must be impervious to the influence of the good and beautiful who does not yield to Jesus some tribute of his soul. "I, if I be lifted up, will draw all men to me," said Jesus. History has fulfilled his word. Our civilization is far from being Christian, and even we who profess the name of Christ go far astray from his example; but he draws the reverence and love of men as a magnet draws steel. And that is a reason why, on Easter Day, multitudes will find their way to church.

There is still another reason. It is in the message of the open tomb. We do not pretend to know precisely what happened in the dawn of that "first day of the week," when the women went to the tomb of Jesus and found it empty. We do know that, from that day to this, there has been hope in the world. The man who pretends to be able to explain or prove the event we celebrate on Easter Day is either a charlatan or a fool, for these things are of faith and faith points to that which human logic cannot prove. That truth is true can no more be proven than that beauty is beautiful or virtue good. These are things we know directly and undeniably. As Tennyson wrote:

"Thou wilt not leave us in the dust,
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; thou art just."

The careless, irreligious man may disclaim any interest in the complications of theology; he may care nothing about sects or creeds or rituals, he may have no interest in many of the things that have seemed important to the church; but he cannot contemplate the still form of someone he has loved and not ask the question of ancient Job, "If a man die, shall he live again?" Such a man may have doubt about the resurrection. But he will also have

(Continued on page 203)

THE GIFT OF LIFE

AND OUR RESPONSE

PAUL R. KIRTS

HOW can sinful men come into right relations with God? Jesus' way of resolving this difficulty was to receive sinful men in order that they might find salvation through forgiveness and fellowship. Paul, emerging from the misty flats of Judaistic legalism into the sunlit uplands of the gospel, came substantially to the same position. He arrived at it through Christ. The mercy of God, showing itself in Christ and His death, was the gleam he followed. "But now we have a righteousness of God . . . which comes by believing in Jesus Christ" (Rom. 3: 21,22—Moffatt). This Paul asserted with certainty born of conviction.

The first thing that Paul has to say on the grand theme of justification is not at all complimentary to our human race. Neither for the gentiles nor for the proud Jews is there any word of flattery; the whole world is in need of righteousness and is under the condemnation of God. All have not sinned equally. But what Paul insists upon is that all have failed to win the praise, the sanction of God. The root of man's sin is the unbelief of his heart. Lawlessness, transgression, inner corruption, rebellion, godlessness, wickedness, self-deification—all add up to the sin of unbelief. In man there is no soundness, no hope of self- or social-salvation. Weighed in the scales of the Eternal, human nature is found wanting.

Over against human sinfulness Paul sets salvation through the grace and mercy of God as shown through Christ and His death. Humanity's hope of coming into right relations with God, of deliverance from all that threatens and destroys life, rests not on man but upon God. The fixed point on which the teachings of Paul turn is the supremacy of the power of God. "The sovereignty," John E. Kuizenga says, "means the creatorhood of God, so that always all the universe is His creation, instrumental to His purpose, dependent on Him, and God never dependent on the universe." The sovereign God has made provision for righteousness. He has done for man what man is unable to do for himself. Salvation is a gift of God. Faith is man's response to this gift.

Miles City, Montana.

God has provided for the righteousness of unsound humanity through Christ and His death. On one point all the men of the New Testament were in agreement; on it the Church since the first century, has been in agreement: the death of Christ, God's love in action and its measure, is God's work of salvation. (See Harris Franklin Rall: "According to Paul," p. 93.) That Christ was divinely appointed for a sacrifice for sin and that He came to accomplish His mission is manifest in both the Old and New Testaments. He died that men might live. Christ suffered death in order that men, unsound, at cross purposes to God's will, proud in their assumption of superiority, and incapable of doing anything for themselves to get out of their moral and spiritual predicament, might have opportunity to live; for to know God is to have life.

Let us be clear about one thing: The death of Christ was not intended to induce God to manifest His love for men in their *impasse*. No appeasement was necessary. "God so loved the world, that he gave." The love of God for the world of lost humanity—lost because out of agreement with His will and way—love and love alone was the divine inducement for such a gift. Eternal love was back of the atoning death of Christ. This everlasting motive, this unswerving, passionate desire of the all-merciful Father was cause for subjecting His Son our Saviour to the reproach of the cross. No softening of God's heart toward men was needed. Before the world began a loving God was planning a reconciliation of sinners to Himself through Christ.

There is here yet another important point on which emphasis should be placed. What revelation did God make in this sacrifice as to His own attitude toward sin? The preciousness of the gift is a measure of the divine hatred for sin. Nothing less than the sacrifice of His own Son was considered adequate for lifting the burden resting on estranged man. Listen to Zechariah's penetrating statement regarding the Eternal's abhorrence of sin: "Thus saith Jehovah: . . . let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate." God hated sin so much, loved sinners so much, that He gave; He gave up His only Son that

whosoever, responding to the gift which transcends all our standards of value, might have life. Men really live when they come into right relations with God. Forgiveness makes this possible. This is the divine approach to man's predicament. Faith is the human response to this approach.

Observe, moreover, the significant fact that this redemption from the guilt and power of sin was accomplished at infinite cost. We cannot grasp the full meaning of the price which God paid, but we can make some attempt to comprehend it. For we know that in the physical world every movement of an inert body is produced by an expenditure of energy. Now move on into the sphere of mental and emotional achievement. Take, for example, an artist who paints a picture. It costs him something by way of time, thought, and feeling to produce a scene on canvas. If he gives his picture away, he gives something of himself. Go on into the realm of human relationships where an evaluation of personality must be made. Are fathers and mothers able to say how much their children are worth to them? Well, then, the Father counted the cost when He gave up His only Son, a cost which only the Eternal can reckon. We men are lost in wonder.

Yet the benefits thus purchased for us at such a price are offered for nothing. All has been paid. Isaiah prophesied: "Thus saith Jehovah, . . . ye shall be redeemed without money." As we come into the presence of God we need to revise our sense of values. Our eyes turned earthward, we acquire the catalogue mind. The best things cost the most money, we know. But there are values on which no price is marked.

"'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

We have noted God's provision. How are we able to receive it? By faith. Simply stated, faith is belief plus trust. These two elements, belief and trust, may well claim our attention as we consider how man receives the offer of righteousness. Take first the element of faith. It is what William James calls a sense of reality. As you read the story of Christ in the Gospels—His words and acts, His death and resurrection—you feel that such a Man lived and died, that He was what He claimed to be, that He accomplished what He came to do, that the cross is a salient fact with tremendous significance for men.

Trust, according to a dictionary definition, is assured reliance on the integrity, veracity, justice, friendship, or other sound principle, of another. Confidence is another word for it.

Again let us refer to the Gospels and think of the Person who is revealed there. As you ponder His moral soundness, His truthfulness, His uprightness, His fidelity to those who followed Him, you say: "Here is One in whom I can confide. I can trust Him." Blessed are they who have such confidence in Christ that they can say with John, "We know him that is true, and we are in him that is true."

If Christ seems real to you, if you can repose confidence in Him as the Son of God, as Saviour of men, as your Redeemer, then you are in position to receive righteousness provided by God in Christ crucified.

Faith, let us remind ourselves, is not the ground of merit, merely the instrument by which righteousness is received. Unredeemed man is like a person unable to swim who has fallen into deep water. Along comes a rescuer with a rope which he throws out to the victim. The drowning man takes the rope and is pulled to safety. Likewise a man dead in trespasses and sins does nothing to save himself but to reach out and take what God gives. Faith is the means and the response of man in his justification.

It is by faith in Christ that derelict men are forgiven, pardoned, declared righteous. All those who put their trust in Him are declared righteous; they are not made righteous. Surely this furnishes no warrant for self-commendation. He who sets "you before the presence of his glory without blemish" supplies no excuse for a display of vanity. You are ever a sinner, no matter how like a saint, saved by grace.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

There is nothing in man that merits justification. It is by God's grace that we receive righteousness. Grace is unmerited favor. Paul, writing to the Ephesians, points up the unloveliness of sinners and God's wondrous favor bestowed when he says, "And you did he make alive, when ye were dead through your trespasses and sins, . . . and were by nature children of wrath, . . .—but God, being rich in mercy, for his great love wherewith he loved us, . . . made us alive together with Christ (by grace have ye been saved), and raised us up with him."

We encounter a stone wall when we contemplate the mystery involved in the atonement. Paul does not attempt to solve it. How Christ's death reconciles unsound man to God he does not say. The ransom, he affirms, was provided in Christ, whom God put forward

(Continued on page 203)

THE GREATEST WEEK IN HUMAN HISTORY

C. IRVING BENSON, D.D.

OUT OF sentimental Galilee Jesus "set His face steadfastly to go to Jerusalem"—the impossible Jerusalem of Saducees and Pharisees. The great pilgrim crowd, swayed by a single impulse, shouted their Hosannas to the King, whose Kingship they did not understand. A ke flame on sun-parched, wind-swept grass the enthusiasm spread among the crowd as they saw their leader—"the Son of David" riding into David's City seated on an ass.

Through the shadows of the evening He passed, slipping away from the seething crowd, out on the deserted moonlit road of Olivet and over the quiet hill to Bethany—leaving a leaderless multitude suffering from the reaction of exaltation.

Returning to the city, He flung down His challenge in the Temple, driving out the miserable traders who fleeced the pilgrims. Jesus proclaimed the open access of all nations to God. The Jewish authorities were visibly shaken: Their anger became dangerous.

The alarmed hierarchy saw this Galilean adventurer daily defying their hostility even in their very stronghold, the Temple courts, surrounded by the excited devotion of the pilgrim crowds, only waiting, as it might seem, for the signal to rise. They dared not lay hands on Him, for fear of a riot which might bring down upon them all for the last time the heavy hand of Rome.

Night fell. Judas crept quietly away. Alone in the moonlight he climbed up to Caiaphas's palace on the southern hill. There he asked the audience of the High Priest and of his father-in-law, Annas. To them he divulged his traitorous plan.

"I am one of the twelve disciples of Jesus of Nazareth, whose arrest you have ordered. What are you ready to give me if I show you how you may take him?"

Their cold, haughty faces lighted with cruelty at the words, "and they when they heard him were glad, and promised to give him money."

The next day Jesus kept away from Jerusalem, but sent two disciples to prepare the supper in a room He had secretly procured. An unknown friend was waiting for them, carrying a water-pitcher as a sign, and showed them where it was. There in the evening they met in the large upper room for their

last meal together. Judas was there with the rest and Jesus knew what he had been about the night before. "One of you shall betray Me," He said as they were eating. The heart-breaking separation was at hand, and some of them were in tears. Then He took a cake of bread and when He had asked a blessing and gave each of them a piece of it saying, "Take this: it is My body." Then He did the same with the cup saying, "This is My blood—of the covenant—shed for many: never again shall I drink wine until that day when I drink it new in the Kingdom of God."

"He to whom I will give this piece of bread after I have dipped it." Lifting up a morsel, He placed it in the sauce and then handed it to Judas. It was the custom for a host thus to honor the chief guest. Jesus was acting out His own teaching, as He always did. He was loving Judas to the end.

He spoke quietly and naturally: "What you are going to do, do quickly." Judas started. So Jesus knew not only of his intention but acquiesced in it! Well, it proved that his own estimate of the situation had been right. He looked furtively around but the others had not taken in the meaning of Jesus. Grimly and silently the traitor rose and went out into the night.

After supper they walked to their favorite olive-garden on the Bethany road—all save Judas. The disciples were sleepy, but Jesus was terribly awake—awake to the horror of the world's sin. From lips that were already tasting death broke the cry that was never forgotten by those who heard it, dulled though they were with fatigue and sorrow. His very word still lives in the record, "Abba" (Father). Three times the bitter tempest shook His soul, with no friend to understand. But God was with Him, and faith conquered fear. So passed the last midnight of a hopeless world. The glory of the Son of Man was dawning as the sound of hurrying feet drew near.

The arresting party rushed their victim to Annas, the high priest of avarice, monopolist and grafter, who was anxiously waiting to set the ecclesiastical machinery in motion and pass the sentence of death. Speed was all important. With spitting and blows He was bound and handed over to the Roman officers for execution.

Melbourne, Australia.

Pilate, annoyed at another outbreak of these pestiferous Jews, and hopeless of ever knowing what it was all about, was yet interested and perplexed by the strange behavior of his victim. Honest impulses stirred within him when he saw the low scheming of the prosecutors. Surely a serene idealist need not be put to death, and he tried to secure His release.

"I find no crime in Him," he said. The trial was ended. The verdict was pronounced—a verdict of not guilty.

Upon the balked and maddened crowd the spirit of hate descended; and there arose a cry of defiance—defiance of law, of the acquittal, of the Governor himself, a passionate cry for blood. Then it was that into the mind of Pilate the fiend of expediency entered, and from that moment he slid down from light to darkness.

It was the Roman practice to scourge criminals before crucifixion. Still bleeding from the whip, Jesus became the butt of the soldiers, who dressed Him up in purple and hailed Him as the King of the Jews. From Pilate's judgment seat the procession moved forward to the place of execution.

The men who drove the spikes and lifted the cross in place had never handled so silent a sufferer. This unusual man prayed for them, "Father, forgive them, for they know not what they do."

For six hours Jesus hung there, conscious between the two murderers who shared His fate, while around Him soldiers gambled for His clothes, and Jews, both leaders and people jeered—incredibly, insanely. And above Him swung the inscription, which said that this was "the King of the Jews."

Before He died He repeated the Psalm which His Mother Mary had taught Him as a child in Nazareth, "My God, my God, why hast Thou forsaken Me?" The Psalm goes on to tell how "He hath not despised nor abhorred the affliction of the afflicted: neither hath He hid His face from Him; but when He cried unto Him, He heard . . . for the Kingdom is the Lord's: and He is the ruler over the nations." But the sufferer had uttered no more than the first verse when His strength ebbed. With a last expiring cry, Jesus died.

The Roman officer watching Him, was amazed at the manner of His dying. It made him think of God. Looking at the dying one, a crucified Jew, he exclaimed, "Surely, this was the Son of God." Whether he became a Christian we have no means of knowing, but for him to connect that poor, spent, broken body with God meant the beginning of that spiritual revolution which is Christianity.

Easter

Easter must be reclaimed.

*Too long the world has missed the Easter glow,
Charmed by the glitter of a fashion show,
A dress parade; a gala holiday,
With church-bound manikins upon display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought.*

Easter must be redeemed

*From revelry that marks the end of Lent,
And worshipers who yearly are content
To journey to God's house, and then forget
That Christ still lives when Easter's sun has set.
The vision fades; the power soon is lost,
If Easter does not lead to Pentecost.*

Easter must be relived.

*Where is the zeal that followed Easter's birth?
The faith that doomed the soulless gods of earth?
No shadow, lifeless spirit of repose
Prevailed that cloudless morn when Christ arose.
The Easter atmosphere cannot revive
A torpid faith that thinks itself alive.*

—GEORGE W. WISEMAN

THE FRIENDLY CHURCH

CHARLES B. FOELSCH

President Chicago Lutheran Seminary

A CHINESE proverb, very old, says, "A man without a smiling face should not open a shop". No business man who knows the rules of business success will fail to applaud this sentiment. He well knows that where things being equal, that shop, that store, that industry, which has the friendlier atmosphere, will do the larger business!

The man who is interested in the progress of his church, whether pastor or lay worker, will do well to know how definitely the proverb applies to the King's business also. For, other things being equal, it can easily be proved that the friendliest church in the community will attract the most hearers of the Word to its services.

How shall I make my church more friendly? There are a number of factors to be considered. These include the pastor, the council, other church leaders, and the general membership of the church, as well as the property, the tone of the advertising, and general publicity, and the warmth (or coldness) of the church's membership services.

Happily, our seminaries are giving increasing attention to helping future pastors to know how to deal winsomely with their public. There is a day when in some centers the pastor is a cold, aloof, austere individual, whom people approached only seldom, and then only in necessity. He went about his work, this pastor, all too often with the air of a mortician on duty.

It is often so today. But the pastor has been learning to cultivate those attitudes which attract people to him. This he does, not by putting on something akin to a pose outwardly, but by any kind of affection, but by letting the genuine interest that he has for other people come to the surface, in a helpful, unassuming way. People usually like their pastor about in proportion they feel he likes them. If a pastor has many sour, unhappy Christians in his congregation (I might better have written *called* Christians—because a real Christian never sour, and never really unhappy) it is probable that he, himself, brings too much of a vinegar to the surface of his life, and not enough honey—too many frowns, and far too few smiles! Nor let such a pastor blame the people, and imagine he will find a friendlier setup if he accepts a call to a greener pasture! He will discover the people there are the same

sort, precisely. If they are not, he will soon make them so.

There is an old story which is to the point. A man once drove into a filling station, his old car piled high with household possessions, his wife beside him on the front seat. "Stranger", he said to the attendant who came to wait on him, "can you tell me what kind of people live in that town yonder? We're looking for a place to live, and we think maybe it would be nice here." "What kind of people live in this town?" echoed the attendant—"tell me, what sort were they where you lived before?" "Man", said the newcomer, "those were the meanest, most contemptible, unfriendliest people you could imagine." "Well", said the filling station man, "you'd better not stop in this town, there can hardly be worse people than you will find right here." And with a grunt the unhappy newcomer drove on.

Next day, another old car, with another couple looking for a town to live in, drove into the filling station, goods piled high in the rear seat, and asked the very question the man had asked the day before, and received from the filling station proprietor exactly the same question in return, "What kind of neighbors had you in the town you came from?" But this man replied, "Friend, in the town I came from I had the most friendly and helpful neighbors I hope ever to see—they were wonderful". Said the filling station man, "This is the town for you to move to, don't doubt it—our people are the friendliest people in the world!"

The day of the austere minister who seemed to think a smile a sin should be gone. Today's pastor remembers the Lord Jesus was One who was always interested in people and always showing Himself friendly, and he recalls too the truth of a proverb that comes down to us from days earlier than the Lord Christ's stay on earth, "A man that hath a thousand friends hath not a friend to spare". Happy that congregation which has a pastor who knows the meaning of friendliness and who makes the community feel that "his" church offers not only the gospel, but a friendly gospel.

The pastor, however, cannot achieve the goal alone. He needs the help of all his friendly people. They must never grow weary in "talking up" the church around town; they must

daily reach into other lives with the invitation to "come, worship with us". And when they do come, those visitors from here and there in the community, they must have a sincere welcome at the church—a welcome that comes from hearts and hands warm with the glow of Christian friendliness. Let the pastor be sure his committee of "greeters" in the narthex, of a Sunday morning before church time, is really there—and courteously doing its work. But let them beware of overdoing the business of welcoming the stranger, or casual visitor, or even the regular attendants. After all, the church is no lodge, nor yet a bowling club. People come to church, to a degree at least, with their hearts in tune with divine things. They come because they have a sense of spiritual need, or at least something of an interest in the things of God. As they enter the sacred place, they do not want to be glad-handed as if this were a political rally, and every vote counted.

The church ushers who have the duty of greeting visitors have a nice responsibility. They must carefully distinguish between the welcome which is a warm and clean and Christian and that which is effusive, overdone, gushy—and repelling. A quiet sincere word or only a friendly smile, and a gracious giving of the program of the service—that much, but seldom more—as the worshiper enters the church and is about to be shown courteously to a pew. After the service, members of the welcoming committee will perhaps again speak quietly to the visitor, invite him to sign the guest register, and to come again!

But the tone of the liturgical service and the character of the sermon, in varying measure and in a sharp way, make their impression upon the visitor and help to mark the church as friendly or unfriendly. Liturgical dreariness and ineptness—worse still, dull preaching with no real gospel in it, will make any church cold. A word to the wise preacher should be sufficient. If there is worshipful and spirited congregational singing, and suitable anthems are well given by the choir, with thought only of praising God and not of "entertaining the people"; if the pastor's reading of the service is clear, clean, reverent, and the responses of the congregation animated and alert; if the sermon is clearly the fruit of hard, honest toil through the days preceding, pointed and not too long; if the service is not cluttered up with time-consuming trivia which have no business in it, like the organist's last minute putting his music to rights, or the pastor's making needless announcements—as if he counted the people unable to read them on the printed

calendar—in short, if the people leave the Church with the feeling that their souls have been warmed and lifted up by the worship they will be inclined to come again, and as to go out saying to others, "That church has a friendly spirit."

A word to the "property committee" is needed. Alertness here pays large dividends. A general air of mustiness and dustiness about the place is no friendly invitation to the visitor to come back, nor will torn hymn books, slovenly mimeographing or cheap printing, inadequate lighting, or anything else that says "This church is wretchedly run" move him. Say, "This is the church for me—I surely will come back next Sunday."

Other practical considerations will readily suggest themselves. There needs to be a clear speaking advertising campaign, not spasmodic nor sensational, but steadily bringing to the community the church's invitation in plain words. Members of the congregation will also do well not only to invite others in the friendliest way possible, but will find it helpful to carry with them a few simple leaflets, in the coat pocket or purse, which they can pass out to people with whom they chat.

Making a friendly church is not the business of a month or two, but a task demanding attention all the time and paying rich dividends. Few good results will follow, until many people in the community will say, "That church is surely bringing things of truest value to the people who go there; those people have something; rather something has them! I must have that blessing too!"

When townsfolk talk so about our church one need devise no new program toward them. "Making a Friendly Church"; it will be true already, for it will have as its real Head and Master, Him Who was the friendliest of fathers of sons of men, though He was the Holy Lord Christ, the Son of God.

Enlarged Is Gettysburg

In no small plot of ground our sons are laid;
As wide as earth the tomb that holds their dust;
In fiery deserts their last beds are made,
Or in far seas, where warships gather rust.
In bristling isles some take their final sleep.
Some lofty battlers rest in vales of ice.
And others on lone heights their vigils keep.
O Land of Lincoln, great thy sacrifice! . . .

And he who spoke at Gettysburg for God
Speaks once again. For every dear son slain
He cheers the broken-hearted, lifts the rod
Of righteousness, and bids: "Seek peace again!
No longer let God's purpose be withstood;
Let us now build his world of brotherhood."

—Thomas Curtis Clark.

NON-ATTENDANCE

WILLIAM F. McLEAN

*Member, Lehigh Presbytery and Chaplain, U. S.
Submarine Base, New London, Conn.*

his "How to Do It" article is reprinted here as appeared in *The Presbyterian* of August 23, 1945, use the need for application is the same in every Protestant Church, regardless of denomination.

RECENTLY at the Princeton Seminary Institute the writer was involved in a "bull session," the most valuable educational technique of the modern university. The subject was the concern felt over the non-attendance on public worship of the majority of communicant members in our Presbyterian Church.

Doctor Kuizenga, the able professor of Systematic Theology at Princeton Seminary, some time ago made an observation concerning the great revival in the American churches. He said that there were more people in attendance on the services of public worship than there were communicant members of the churches. This, he pointed out so graphically, was the condition to any great revival in America. It is Gideon's selective principle at work again. We have a long way to go before the great revival comes.

It is my contention that the Presbyterian Church has become afraid of exercising ministerial leadership. We do not present and enforce the obligations of communicant members to attend the services of the church. In my own parish, before the war, we had more than sixty per cent attendance on the services of the church. That is considerably better than the average of the Church-at-large. I should like to pass along a few ideas, that they might stimulate the thinking of others of our clergy. In the first place, every member who comes to the parish agrees that he will attend at least one of the stated services of the church each week. We explain that he is the judge in respect of his own actions. However, he must have a reason he can give conscientiously to his Maker, who is also his Judge. This is stressed on the initiate as a primary obligation of church membership.

In the second place, that newcomer is assigned to someone in the congregation, who introduces him to other members and organizations which will help him and which he can help. The supervising member informs the pastor if the new member is not attending, in a Gestapo gesture, but in order that the pastor might find and rectify any difficulty.

In the third place, each new member has explained to him in detail his financial obligations to the church. The treasurer carefully points out how to revise a pledge if income is altered so that no indebtedness to the church piles up.

So much for that. Each communion tokens are given to the members which, when filled out, signify their presence at the Lord's Table. This gives a constant check on new addresses. It builds up a record of attendance over the years. Doctor Bonnell, who uses the same system, spoke of conducting a funeral service for one of his members in which he was able to say that the person had not missed a communion service in seven years. That is a tribute.

What to do with the record? Let it be said here that I violently disagree with the General Assembly's concern over the number of suspensions in our Communion. In the first place, it is not half the number that it ought to be in order for us to be healthy—and honest. If we are interested in statistics for the sake of publicity, it is sufficient to point out that a suspended member is still a communicant member of the church and should be so counted. However, he is under the disciplinary action of the session and is therefore not in good standing. That counting of members would double membership, if you wish that. On the other hand, if we want to rival the Roman Catholic denomination, we could count the roll of baptized people and make that the roll of our denomination. But if the roll that we report to the General Assembly is to be the roll of our communicants in good standing, then the General Assembly ought to express concern that many congregations are reporting members who should be suspended. An unhealthy view of the Church is sustained if we have wrong figures. It is still in our Confession that "truth is in order to goodness."

What to do with the communion tokens? If a person, according to the Constitution (Book of Discipline, Chapter 7, Section 4) has not been present at a communion within the past two years, the session should ascertain the reason why. If the admonitions are of no avail, the member should be placed under
(Continued on page 196)

The Editor's Columns



Personnel Failures

ONE OF the boys from my congregation was a Lieutenant at a big bomber base. The planes and other equipment were very costly, and just about everything had been put into the planes for safety and effectiveness that man can so far devise. Considerable publicity had been given to the effectiveness of these planes and the high degree of safety which is supposed to reside in them.

Every once in a while I got a letter from this boy, who is a keen observer, telling about some calamity or accident due to personnel failure. As he recently wrote, "It is easier to correct mechanical failures than personnel failures, and that's too often the trouble." He adds that the army does its best to prevent accidents but the personnel failures are something worth thinking about. Now this boy is not blaming the army or anything else; he has just hit upon one of the most fundamental aspects of living.

Science and all scientific achievement must, in the nature of the case, deal with things. Then all these discoveries and inventions of science must be used by people. In the use to which things and discoveries are put we have the determining factor of their ultimate value to man.

Man, by his very nature, is, and must remain, the measure of all things. Created in the image of God, man is a spiritual being. Uniquely among all creatures of earth man is a living soul residing in a physical body. But within man is a controlling mechanism defying analysis by science. Man is a moral and spiritual being.

We need to learn more of this, for we have too long neglected human relationships, and the relationship between man and God. Moral and spiritual values have their place just as much as scientific achievement and physical discovery have. But all scientific achievement will destroy man without proper moral and spiritual oversight and control. By now we should have seen enough of this.

It is for us, therefore, to lay increased emphasis upon religion, upon moral and spiritual

values; and to give more time to study and meditation concerning the proper use of such values, and how best they may be made effective in society. We have spent millions in the study of things; we should be willing to make equal effort in the study of man. We should bring our religion into life, so that it is living every day.—*W. R. Siegart.*

Of Practical Things

IT'S unbelievable, but we of the church noted for doing the unbelievable thing. Daily our mail is heavy with publication of a dozen different natures, or possibly should say, types, for very largely they are within the bounds of Church publication and most of them are on our exchange list. However the unbelievable transpired today. The arrival of a publication after the modern fashion, pictorial, well printed on highly coated stock and in two colors. The layout man who planned the issue, the artist who adorned it, the typographers who set it up, as well as the editor whose able efforts greet one on every page.—all did their work well.

On one page, boxed to attract the attention is an appeal for subscribers, the information that postal laws require a specific order from subscribers before the magazine may be mailed regularly, and the usual appeal, "Don't miss the next issue, etc., etc. Place your order now."

And yet, search as I may, I found no suggestion of an address to which to mail my subscription order and if solid meat is preferred there are many thousands who are in the same quandary as I—to whom can I send my order that I may not miss subsequent issues?

Maybe it is just an oversight, the result of days so fraught with publication and other complexities, that even essentials may at times be overlooked. But here, in whatever manner it may have happened, is represented the generous efforts of the editorial staff, the work of numerous able contributing authors, the consumption of materials which are supposed to be becoming more and more difficult to get, the labor of a sizeable crew in the printery and the

lation office force, all of which cost high these days, and no possible reason for expecting turns to meet outlay to say nothing of showing a profit.

In answer to your anticipated query, it is a denominational project, and a project as undicted in its entire effort as though it had never been in the light of day.

All of which leads up to a thought which frequently is forced upon my attention by the daily contributions of our postmen. Remember this. Whatever one places in the mail, whether it be personal, congregational or denominational, is one's personal, congregational or denominational spokesman, one's representative, one's salesman. Lack of knowledge, experience or care, in the preparation of anything, from the humble little duplicator produced leaflet or bulletin to the really pretentious production such as lies on my desk before me, is not only unpardonable and futile, it is wholly negative in any reaction it may bring from the very ones of whom a favorable reaction is earnestly desired.

Regularly I receive, and have for years, a duplicated copy of the sermon of an able sermonizer. It is printed on thin paper which rots generously, to the point where there is almost as much ink on one side of the sheet as the other. Nothing daunted and probably to curtail parish paper costs, the pages are reversed after the first run and page two blends fearfully and hopelessly with the ink from page one. It is usually so bad it is impossible for one to read, even with great effort. Certainly the ones who need its contents most would prefer to be lost utterly than be compelled to read so unsightly and impossible a print job.

Some day, possibly, seminaries will conduct a class covering at least the fundamentals of publicity and printing. It would be a step nearer the Kingdom for countless, should that day come.

Until it does, we preachers should be told the fact that a gentle hearted newspaper editor or printer can't muster the courage to say, to us:—largely, what we call the lack of co-operation of the press with the church is because the average preacher knows less of the A, B, Cs of printing and publicity than the average printer or editor knows of say, Doctrinal Hermeneutics or Higher Criticism.

Of extra-theological subjects, few promise better returns for the pastor who cares, than the study of typography and publicity.

"The Gospel For the Day . . ."

EACH Sunday morning the minister reads ten or twelve verses from one of the four Gospels which he announces as *The Gospel for the Day*. He also reads a somewhat shorter section from one of the Epistles, which is called *The Epistle for the Day*. On the Sunday mornings of the year about 1,000 verses of the New Testament are read.

Each year the reading of these verses is repeated. There must be important reasons why these verses have been selected for reading year after year.

The custom was already old in the time of Luther. An arrangement of Gospel and Epistle readings for the Sundays of the year was made by Jerome about the year 370. By the year 800 the arrangement as we have it now was practically complete.

In the earliest years of the Christian Church it was customary to read on Good Friday the gospel story of the Crucifixion, and on Easter the story of the Resurrection. Gradually other days of the year were assigned for presentation of some particular teaching. The four Sundays before Christmas, as a period of preparation for celebration of our Lord's birth, became the time for emphasis on watchfulness, preparation, expectation. Readings from gospels and epistles which expressed these ideas were selected. Other days and seasons came to be observed, such as Epiphany, Lent, the Festival of the Holy Trinity. For each day appropriate lessons were chosen.

As we have the Scripture readings now, they present in the course of fifty-two Sundays the main teachings of the Bible. In six months from December to June they state for us the central events in the life of Jesus. In the remaining six months they bring to our attention the fundamentals of Christian living.

By reading the lessons which were carefully selected over a long period of study, and which have been tested in a thousand years of experience, we have a well-rounded presentation of Christian truth. No important truth is neglected, and no lop-sided emphasis is possible.

There is a great advantage for church-members in this plan. We can find out in advance, if we take the trouble, what are the lessons for the Day, and can think about them and prepare ourselves to learn more about them when we come to church. These Scripture readings are so deep and full that we never exhaust their meaning, but every year we should understand them better, and be led through their study into greater Christian wisdom and faith.—*P. W. Roth.*

THE CHURCH AT WORK



*Thy Kingdom come to me
And build within my heart,
A shrine for me, a throne for thee,
A temple set apart.*

—LOUIS F. BENSON.

Building Resolute Character

Every one born into the world who lives to maturity is faced with a dual problem, that of learning to live with himself and learning to live with other people. These two problems are intimately related. The first achievement must precede the second. Until a man has learned to live with himself, he cannot live successfully with others. Life is not an easy matter for any of us. It demands self-mastery. We must bring under firm control our own inner drives and desires and passions. We must discipline our emotions, establish constructive habits of thought and of conduct, and develop self-reliant and well adjusted personalities. This is a tremendous undertaking—a life-long task.

Now, the measure of success that we have in mastering ourselves will determine, to a large degree, our ability to live happily with others. The person who cannot get along with anybody is invariably at war with himself. His impatience, his uncontrolled temper, his domineering ways, are all projections upon other people of his own inner conflict. Now, the reverse of this also is true. The happier we are within ourselves, the more harmonious will be our relations with other people. Each of us, then, becomes a center of discord or of harmony. We are making life easier or we are making it much more difficult for others. If we are honest with ourselves, we shall stop to ask: "In which class am I?"

A great many factors are concerned with our success in life. Some of these are beyond our control. Nevertheless, we are not the slaves of heredity or environment, and there still remains the one truly determining factor, the individual will.

We possess the power, if properly applied, to make ourselves what we would be. God has laid upon each of us the profound responsibility of being architects of our own character and personality.

There are certain spiritual principles which I shall present from week to week on Tuesday mornings which, if applied to your life, will produce definite results in healthy-mindedness and spiritual power.

This morning I shall have time but to indicate one of these contained in the words of St. Paul:

"I can do all things through
Christ, who strengtheneth me."

I know a business man who nine months ago was ready to admit that he was a failure. As we talked over his problem, he discovered that the strength which should have been expended in genuine achievement he used up fighting with himself.

Now he has inner peace and has achieved a happy adjustment with others. Added to his own native abilities is the inexhaustible power of Christ, making him a steadfast, reliant and a truly successful man.—*Dr. John Sutherland Bonnell.*

These quotations from the first of a series of Radio talks by Dr. Bonnell, January 22 through March 26, 1946, under the general title, "Building Resolute Character," appear in The Presbyterian, as suggestions on "Learning to Live With Yourself."

If you desire copies of the series of addresses, apply to your local radio station.

Steadfastness

When the anchors faith has cast are dragging in the gale,

I am quietly holding fast to the things that cannot fail.
I know that right is right, that it is not good to lie;

That love is better than spite, and a neighbor than a spy;

In the darkest night of the year when the stars have all gone out,

That courage is better than fear, and faith is better than doubt;

And fierce though the fiends may fight, and long the angels hide,

I know that truth and right have the universe on their side,

And that somewhere beyond the stars is a love that is better than fate;

When the night unlocks her doors I shall see Him and I can wait.

Radio Listening

"When to Tune In?" The joint radio committee, (Congregational, Christian, Methodist and Presbyterian USA Churches), has attempted to answer that important question in booklet form, edited by Everett C. Parker, 24 pages, self covers, 4" x 8 1/2", 20c per dozen, pro

les in booklet form, well catalogued, what is worthwhile for—

The entire family
Mature listeners
Young people
Children
Women

the various networks, and programs on non-networks. Some of these guides should be made available to the young people of the church without delay. The news of their usefulness will spread quickly. Address orders with remittance to Joint Radio Committee, care Missions Council, 287 Fourth Avenue, New York 10.

Truck and Trailer Fleet to Carry Religion to Migrants

A fleet of trucks and trailers, to carry a religious and social ministry to migrant groups of workers in the rural areas of America, is being purchased at a cost of \$25,000 by the Home Missions Council of North America. The fund is being contributed by friends to mark the Council's twenty-five years of service to rural migrants on an interdenominational basis. Secretary Edith E. Lowry, in charge of this service, says the new program of ministry will help "enrich their lives by making available to them opportunities similar to those enjoyed by people in a settled community"—workshop materials, recreational facilities, lending library, motion pictures, etc.—*Alabama Christian Advocate*.

Ministry, Based on Experience

I am delighted to see that the presbyteries are choosing married men as students for the ministry—not just because they are married, but because they must be men who have had some experience of life, besides a firm belief in God.

A young man who goes straight from school to university and seminary must be at a great disadvantage among men when he begins his ministry. Personally, I should like to see all students for the ministry first complete an apprenticeship in some trade, work on a farm, or in a shop or office. If it costs the Church more to train men in their twenties or even thirties, we should gladly meet the extra cost. Let us remember that Jesus Himself was first a carpenter before he was a teacher. The twelve disciples He chose were not youths fresh from school, but men who were earning their living, and had a deep knowledge of man as well as of God.—*J. McKelvey, in The Presbyterian*.

Planning Church Buildings

This book of 64 pages, 9 1/4 x 12 1/2, contains plans, exterior designs and interior views of churches to cost from \$35,000 to \$800,000; contributions of architects interested in church building, and published by the Bureau of Church Architecture.

The plans and designs will be helpful to church building committees, local architects, as well as to ministers contemplating building or remodeling. Twenty architectural firms contributed plans and suggestions regarding problems arising in building projects in states from Maine to California. The price is \$2.00, prepaid for single copies, or write for quantity price, six or more.

Series of Addresses with Musical Accompaniment Available from American Bible Society

The following series of six addresses, complete with time schedule and musical accompaniment for 15-minute radio programs, is announced by The American Bible Society, Park Avenue and 57th Street, New York, N. Y.

The Truth That Makes Men Free

1. The Trail of Free Men
2. The Land of the Free
3. Keeping Freedom Alive
4. Custodians of Freedom
5. Freedom's Textbook
6. The Truth That Makes Men Free

Address all inquiries direct to the American Bible Society, Radio Division, above address.

Judges for The Abingdon-Cokesbury Annual Award of \$7,500 for a Distinguished Book Manuscript

The judges chosen to award \$7,500 for a distinguished book manuscript in the broad field of evangelical Christianity annually, with the first award to be announced July 1, 1947, are:—

John Alexander Mackay, President of Princeton Seminary and Professor of Eccumenics;

Henry Pitney Van Dusen, President Union Theological Seminary, New York;

Ernest Cadman Colwell, President University of Chicago, and former Dean of the School of Religion of Chicago University;

Umphrey Lee, President of Southern Methodist University;

Halford Edward Luccock, Professor of Homiletics Yale University Divinity School;

Nolan B. Harmon, Editor of Abingdon
Cokesbury Press.

The award is to be made annually for the book manuscript, which, in the opinion of the Board of Judges will accomplish the greatest for the Christian Faith and Christian Living among all people. It is open to all authors, and rules may be obtained by writing for an official prospectus to:—

The Annual Award Editor,
Abingdon-Cokesbury Press,
150 Fifth Avenue,
New York 11, New York.

1946 Lenten Book List Selected by Halford E. Luccock

The following list, submitted through the courtesy of Religious Publishers Group, 347 Fifth Avenue, New York, reached us too late for the March issue, and is being included here as a guide to worthwhile books for reading at any time in the year, and especially for pastors to recommend to lay members.

1. Revised Standard Version of the New Testament, Nelson & Sons, \$2.00.
2. Event in Eternity, Paul Scherer, Harper, \$2.00. (Biblical exposition of Isaiah, Chapters 40 to 66).
3. In Him Was Life, Robert H. Beavan, Abingdon-Cokesbury, \$1.50.
4. They Found the Church There, Henry P. Van Dusen, Scribners, \$1.75. (Christian Missions throughout the world, as found by American armed forces).
5. When Life Gets Hard, James Gordon Gilkey, Macmillan, \$1.50. (Application of Christian resources to life).
6. Those of The Way, Willard L. Sperry, Harper, \$1.50.
7. Experience Worketh Hope, Arthur J. Gosip, Scribners, \$2.00.
8. The Dark Night of the Soul, Georgia Harkness, Abingdon-Cokesbury, \$1.50.
9. The Light of Christ, Evelyn Underhill, Longmans-Green, \$1.75.
10. The Great Divorce, C. S. Lewis, Macmillan, \$1.50. (Author of "Screwtape Letters." A narrative in form of a dream; appeals for clear-cut divorce between Heaven and Hell).
11. Pathfinders of The World Missionary Crusade, Sherwood Eddy, Abingdon-Cokesbury, \$2.75.
12. What Is Christian Civilization? John Baillie, Scribners, \$1.00.
13. God Is Not Dead, Bernard Iddings Bell, Harper, \$1.50.

14. The Two-Edged Sword, Norman F. Langford, Westminster, \$2.00.
15. The Christian Answer, Tillich, Greene Thomas, Aubrey, Knox; edited by Van Dusen, Scribners, \$2.50.
16. The Light of Faith, Albert W. Palmer, Macmillan, \$1.75.
17. Great Writers as Interpreters of Religion, Edwin Mims, Abingdon-Cokesbury, \$1.50.
18. Narrow Is The Way, William E. Park, Macmillan, \$2.00.
(Addresses to students in colleges and preparatory schools).
19. Bringing Our World Together, D. J. Fleming, Scribners, \$2.00.
20. A Christian Global Strategy, Walter W. Van Kirk, Willett, Clark, \$2.00.
21. Justice and The Social Order, Emil Brunner, Harper, \$3.00.
22. Strength For The Day, Norman E. Nygaard, editor, Association Press, \$1.00.
23. The Significance of Silence, Leslie D. Weatherhead, Abingdon-Cokesbury, \$2.00.
24. Personal Crises, Cark Heath Kopf, Macmillan, \$2.00.
25. The Story of the Christian Year, George M. Gibson, Abingdon-Cokesbury, \$2.50.

Any pastor desiring to post this list on inside church bulletin boards for the help and guidance of laymen, should write the Religious Publishers Group, Room 1410, 347 Fifth Avenue, New York, inclosing postage for reply.

How to Pray

Ten simple rules on "How to Pray," prepared by Deane Edwards of The Federal Council of Churches, may help many of us in our private prayer practices, as well as offer help to others.

I. *Pray* where you are. God is present everywhere and ready to listen.

II. *Pray* when possible in a quiet spot where you can be alone. It is well to fix your mind deliberately on God, apart from confusing distractions.

III. *Pray* to God simply and naturally, as to a friend. Tell Him what is on your mind. Get help from the prayers of others.

IV. *Pray* remembering the good things God has done for you. Reckon up your blessings from time to time and give thanks for them.

V. *Pray* for God's forgiveness for the unworthy things that you may have done. He is near to a humble and contrite heart.

VI. *Pray* for the things that you need, especially those that will make your life finer and more Christlike.

VII. *Pray for others, remembering the situations they confront and the help they need.*

VIII. *Pray for the world in its needs, asking God to bring better things and offering your prayers up to Him.*

IX. *Pray above everything else that God's will may be done in you and in the world. His purposes are deeper and wiser than anything we can imagine.*

X. *Pray, and then start answering your prayers.*

Visual Aids.

The Visual Aid Department of the American Bible Society, Rev. Henry H. Ragatz, Secretary, located at 45 Astor Place, New York 3, N. Y. This department is responsible for the promotion and development of the motion picture program, vocafilm lectures, stereopticon lectures, traveling exhibits, Scripture exhibit cards, and special exhibits of interesting old Scriptures on loan.

Plans for the 1946 Thanksgiving to Christ's Bible Reading program are well under way at this time. The theme chosen for 1946 is "The Word of Power for a Power Age," based on Zachariah 4:6—"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Bookmarks with passages for daily use between Thanksgiving and Christmas are available now in all offices of the Society. The headquarters are Bible House, 450 Park Ave., New York 22, N. Y.

Look at the Tithe

Any one who thinks about it knows that the paying of the tithe as a sign of stewardship is nothing whatever the matter with it.

It conserves the energies of the Church for the Church's real business.

It puts a stop to the necessity of the Church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the business men of the place a new regard for the Church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to the Church a pleasure instead of a perpetual annoyance.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.—*From "Church Chimes," Shreveport, La.*

Everyman's Problems

The American Lutheran, January, 1946, issue announced a series of practical articles on the above subject. The series includes the discussion of perplexing problems of everyday life, possibly providing manual material for pastoral use.

The author of the series, Henry F. Wind, does not pose as having "all" the answers, but bases his discussions on 25 years of activity as missionary and social worker, where life situations forced practical thinking.

There is no indication in the announcement of the following series of articles that they will be available in pamphlet form. However, if you are unable to locate the monthly editions of the magazine in your local library, inquiry may be made at The American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y. by inclosing stamped addressed envelope. (Please do not write by postal card.)

EVERYMAN'S PROBLEMS

What you should know about

- I. Wanted—Babies (Adoptions)
- II. Unwanted Babies (Illegitimate Parenthood)
- III. Susie's Gone Delinquent
(Juvenile Delinquency)
- IV. Growing Pains (Adolescents)
- V. The Chair Behind the Stove
(Problems of Old Age)
- VI. That Tired Feeling (Tuberculosis)
- VII. Bending the Elbow (Alcoholism)
- VIII. Why Did We Ever Get Married?
(Family Discord)
- IX. Yes, Your Honor! (Petty Criminals)
- X. Willy Is Not Quite Bright (Feeble-mindedness)
- XI. The Solitary Parade (Inhibited Youth)
- XII. Getting Queer (Insanity)

Visual Convention Report

"Necessity is the mother of invention," writes Herman Bielenberg, Oil City, Pennsylvania, in a recent issue of a denominational publication, and continues, "The necessity of a living, vivid convention report has gradually settled upon us as a definite conviction. We have been pained and irked by the endless discussion about printing convention reports, selling the copies, and *getting them read*. Convention reports serve a useful purpose in recording official transactions, but they fail abjectly in their purpose to interest people in the work of the Church.

"Necessity compelled the Committee on Visual Education to produce an illustrated,

visual convention report—The officers of the convention, the locale, services, visitors, interesting sidelights, etc., have all been pictured by means of 70 slides in the popular 2 x 2 size, and this *visual report* is offered with complete accompanying narrative to the congregations within the district without cost.

"As far as we know this is a *first* in Visual Reports on such meetings, but we hope that it will not be the last, rather that it will become standard practice in all Church meetings."

The plan for building the visual report of the district meeting was thoroughly outlined. The content, or scene, for each of the 70 slides was carefully worked out, to include the points of interest which would prove stimulating to the home congregations, "tell them about accomplishments" and get them to back up the work in the home church. The outline of the "scenario" is too long to include in this paragraph, but we shall try to include this in a later issue of *The Expositor*, as we believe with Rev. Bielenberg "that this will become common practice in reporting group meetings" in all Church organizations.

Evangelism for Laymen

A Manual, prepared by William James McCullough, on Home Visitation Evangelism for laymen, may be ordered from The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.; 15c a copy. The Manual is paper bound, pocket size, 70 pages.

Meditations for Men

Daniel Russell, pastor emeritus of Rutgers Presbyterian Church, New York City, author of "The Substance of Happiness," "The Cleansing of Life," and other volumes, has supplied "Meditations for Men," 365 readings for men in every walk of life—whether amid perplexing problems, boredom, conflict, strength or weakness—they offer refreshment of spirit.

The publisher, Abingdon-Cokesbury Press, says: "The book of 442 pages, pocket size, is primarily for personal growth, but other uses are inevitable, such as a source for worship service material, sermon seeds, gift purposes." It is only \$1.00. Men will carry it in their pockets, or desk drawers, for continuous use, when once familiar with it. It is something to be cherished through use! The topical index in the back of the volume makes it promptly available under hourly needs.

Music for the Small Church

Under the title, "In Every Corner Sing," Joseph W. Clokey has assembled some practical suggestions for ministers of small churches about the subject of Music, although the title page says, "An outline of Church Music for the Layman." Pastor and layman share in the worship service, hence this hand-book, 88 pages, paper bound, published by Morehouse Gorham Co., New York. There is no price given, but your local book dealer will be glad to order it for you.

Joseph W. Clokey, the son of a minister, has made music his career since 1915; a graduate of Cincinnati Conservatory of Music, and Dean of the School of Fine Arts of Miami University, Oxford, Ohio.

Dr. Clokey's musical compositions include a wide range of forms in nearly every medium among them sacred cantatas, hymns, anthems, organ preludes, compositions for choirs.

This small but vital book is written for amateurs and laymen, about *worship-music* for the small Church, and how to use it.

There are 16 chapters, beginning with "The Man in the Pew" through "Selecting Music for the Church." You will read this hand-book with interest and profit.

The Minister and The Ministry

A volume of lectures by Walton H. Greeve on "The Minister and the Ministry," delivered at five different centers of training for the ministry, under the auspices of the Knubel Miller Foundation of The U. L. C., is made available through the Board of Publications of the U. L. C., no price indicated. (Order through your local book dealer).

The book contains six chapters, 80 pages, cloth binding; the first four chapters are followed by "Questions and Answers" for discussion periods following the lectures. The chapters are:—

1. The Minister and the Ministry.
2. The Minister and the Message.
3. The Minister and Missions.
4. The Minister and "Movements".
5. The Minister and Menaces.
6. The Minister and His Musts.

Where there is hatred, let me sow love,
Where there is injury, let me pardon,
Where there is doubt, let me exhibit faith,
Where there is despair, let me have hope,
Where there is darkness, let me bring light,
Where there is sadness, let me bring joy.



THE PULPIT



Victory

AN EASTER SERMON

AARON N. MECKEL

Cor. 15:57

WHEN Dr. A. J. Gordon lay on his sick bed, his physician entered his room one afternoon with the words, "Doctor, have you a word for us today?" To which the radiant Christian, knowing full well that he was not long for this world, made reply, "Yes,—Victory!" That is the word with which the professed followers of a Risen Lord should meet each other, not only on Easter Day, but every day. Victory! The word peals like a bell through the entire New Testament. On this Day of days we lift up our hearts and cry, "The Head that once was crowned with thorns is crowned with glory now!"

He who can read the signs of the times can sense a renewed interest in the subject of Christian immortality. Men will hang on the words of our Easter message with breathless interest. Surely, the reason will not be far to seek. For the second time in a generation we have had a World War on our hands. And that terrible war has plowed a vast graveyard throughout our earth. There will be an empty chair and place in many a home and heart. Humanity today lifts a burdened heart and a sad eye towards the altars of our Christian churches to ask, "Is it really true that our Lord Jesus Christ rose from the dead?" Is not His resurrection the pledge of our own immortality? And do our departed loved ones live on, deathless and glorified, in Him?" The plaintive query of Job still haunts the hearts of men: "If a man die shall he live again?" But we readily admit that mere mortal man cannot answer that question in any final sense. At God, the author and Lord of Life answers from within the revelation of His own word! Christ, He answers it with a ringing affirmative!

In the conclusion of his magnificent chapter on the Resurrection, that twice-born Christian,

Saintree, Mass.

St. Paul, has this to say: "O Death, where is thy sting? O grave, where is thy victory?—Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

And so, with our feet squarely planted on that Pisgah Height vision, we go on to make two declarative statements concerning Easter.

I

First, Easter is the *proclamation of a victory over death* that has already been won! That solid conviction was borne in on one minister of the Gospel as he was sitting in a funeral parlor—of all places—waiting to go in and minister to a bereaved family. The thought came to him, Why, as a Christian you are not to pose a proposition or to present a series of labored arguments. You are to enter the chapel as a herald, with a trumpet of faith pressed to the lip, and to proclaim the fact of a victory already won. And that on the authority of Him who said, "I am the resurrection and the Life!" "The one surest event in human history," so David Smith, famous Bible student, refers to the Resurrection of Jesus Christ. E. Stanley Jones, another radiant Christian of our generation, describes the custom observed at the morning devotional service as his Ashrams. "The Lord is risen!" announces the leader. Comes then, the full-throated reply of all present, "He is risen indeed!" And with that vision in their hearts, they turn strong to meet the day.

Easter, then, stands for an event, something that actually happened and transpired in this mundane world of time and space. In the Resurrection, the salvation of God comes full circle. Again, the movement of deliverance emanates distinctly from the Divine, rather than the human side. God the Father takes the initiative, and raises up His own Son, that we, as believing Christians, might live after the power of an endless life. In the words of the Christian Century, "After man does his worst

on Good Friday, God does His best at Easter." "He could not be holden of death," so the first Christians spoke of their Lord. Christian faith has the last word.

There is an organic, an all-of-a-piece characteristic about the good news of the Gospel. It is a startling series of Divine events and happenings, with the impress of the eternal, the immortal, the supernatural on them. Thus, one can sense the on-marching power of the living God in such a creed of Christendom as the Apostles, in which millions of Christians affirm their convictions every Sunday. So we affirm that "He was Born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: (that) the third day He arose again from the dead, and sitteth at the right hand of God." If the objection be made by our modern, secular mind, that the Resurrection partakes of the nature of the miraculous, then let us readily admit that it is true. The word "miracle" stems from the Latin and means, "to wonder," and, of course, to wonder is a creative capacity well nigh atrophied in our mauldin, secular day! Here in the greatest creed of Christendom is a whole series of miracles,—events, happenings not wholly explicable in terms of our little human hypothesis. We are "lost in wonder, love and praise" as we stand with those eyewitnesses of the intangibles and imponderables, and in that realm, as Pascal once said, "The heart is the best theologian". What on God's side is revelation and event, appears to our all too sense-bound minds as miracle. The advent of our Lord into this world; His perfect and unimpeachable character; His startling teachings in the Sermon on the Mount; His atoning death; indeed, His Resurrection,—all these partake of the nature of the supernatural, the more than human. And these in turn give birth to a new series of wonder-events: a new and a redeemed humanity, the emergence of a Community of the Resurrection called the Christian Church; to the Christian Lord's Day; and to a hundred other derivative agencies of mercy, whose benefactions have been accruing to a suffering humanity for almost two thousand years. We repeat: Wherever and whenever you really touch Jesus Christ and His Gospel, you converge upon the divine, the eternal, the supra-human! And at the Resurrection of our Lord, God's saving activity in history appears at meridian splendor. We can only fall to our knees in reverent wonder and exclaim with the faith-illuminated Thomas,—*"My Lord and my God!"* "Revelation," writes Richard Niebuhr, "is an event in our history which brings rationality and wholeness into the confused joys and sorrows

of personal existence, and allows us to discern order in the brawl of communal histories."

Howard J. Chidley recalls a thrilling episode in Andre Mikhelson's book, "I Came Out Alive." The Bolsheviks enter a monastery at a time when it is filled with worshippers. In this monastery are supposed to repose the holy relics of a saint which the people have held in reverent regard for generations. The coffin is broken into and nothing is found save a doll stuffed with shavings and rotted wood. The confused and deceived people then turn on the priests, tear down the religious banners and desecrate that which they formerly held in awe. This is the story as it is told to an "enlightened" Russian audience by a fiery Bolshevik. The speaker is loudly applauded by his audience. He had captivated the crowd. They are ready to depart when "an old priest" ascended the vacant platform. A big cross of gold gleamed on his breast. The people wondered what would happen. Some laughed as the old man. But the priest uttered only three words: "CHRIST IS RISEN!" His voice reached every nook of the auditorium. A sort of strange excitement began to spread, and unexpected, incomprehensible feeling of rapture. Half of the audience hooted and laughed. Half responded in chorus: "He is risen indeed!" "Christ is risen!" the old priest repeated, this time in a powerful, deep, inspired voice. It seemed as if around his white hair a light radiated. The hooting and laughter ceased. "He is risen indeed!" chanted the crowd. The priest lifted up the gleaming cross. "Christ is risen!" The tall columns of the auditorium seemed to tremble. "He is risen indeed!" resounded the din of the answer." That public place, about to chant the praise of Marx and Lenin, was rather suddenly and strangely transformed into a Church of the living God. Christ is risen! It is a sovereign fact of history and the human heart, in its truest moments, instinctively ratifies that fact.

II

In the second place, Easter is a command for us to live in the light of that glorious fact! As the cow-boy on the Western plains who pleaded with the radio station to sound "A" so that he might tune his violin, so the heightened inspiration of Easter ought to put our lives, spiritually speaking, back on concert pitch. The early Christians were not content to state the merely documentary evidence for their Lord's Resurrection. To be sure, St. Paul sets down the facts as follows: "That He rose on the third day—that He was seen by Cephas, then by the Twelve, after that, He was seen by over five hundred brothers all at

...e, the majority of whom survive to this
—after that He was seen by James, then
all the apostles, and finally He was seen by
self—.” (Cor. 15:4, 5, 6, 7, 8, Moffatt.)
...t this herald is not content to rest there.
...m the documentary he goes on to make
...eal to the experiential evidence for the Res-
...ection. Revolutionary consequences in the
...es of the believers attend this mighty belief.
...nce then you have been raised with Christ,
...a at what is above—for you died, and your
...e is hidden with Christ in God!” (Col.
...2, 3, Moffatt). The evidence is to be
...nted and sealed in actual lives, actually lived
...t day by day before the eyes of fellowmen;
...es which have here and now risen above the
...ath of sin, selfishness, wordliness! Said
...bertson of Brighton, “A Christian in full
...ession of his privileges is a man whose
...y step ought to have in it all the elasticity
...triumph, and whose very look ought to have
...it all the brightness of victory.” Or, as we
...ve most of us heard the Christian Endeav-
...ers sing.

“You ask me how I know He lives
He lives within my heart!”

A sincere preacher of the Gospel has no
all task before him on an Easter Sunday!
fore him are apt to be hundreds of people
o are only nominally Christian. Their re-
ion is one of hop, skip and jump. They
ve no working relationship with the Church.
e remembers that the Risen Lord showed
mself alive after His Resurrection to the
ieving Christians of His day. And yet,
nothing there is—some innate conviction that
d has created men to be immortal—that has
ught these moderns to worship in a Christ-
Church on this day. The soul’s invincible
mise has asserted itself, and however dimly,
men are aware of “authentic tidings of
isible things.” What is needed in these
es is to gear the momentary upwelling of the
rand instinct—as Gladstone called it—into
living continuum of a believing community
souls such as the Christian Church. The
ief so tenuously held needs to be welded
o a vibrant and dynamic tradition. The
itary soldier needs to be rounded up and
ned to the great army of Christ whose as-
igned task it is to make the Easter tidings
ilable to a world so desperately needing
m. There is a revealing sentence in Lloyd
uglas’ “The Robe”: “The Christians refuse
o business on the old basis.” How we need
bear in mind that the Resurrection was not a
re intellectual luxury to the first Christians!
was a spiritual battle cry, which rallied them
o the serving ranks of the brethren. This

Easter Fact, should it really get hold on us,
would completely revolutionize our lives! East-
er is a ringing challenge to live a new life, get
out of the rut of conventionality, share a Cause,
and join a Movement! “The Christians refuse
to do business on the old basis.”

The British Broadcasting Corporation re-
cently beamed out the epic story of a youthful
Christian Missionary, named Alfred Sadd, to
the listening public. He had done an amazing
work for the natives in the Cook Islands,
Samoa, Tahiti, and the New Hebrides. The
vast spaces of the Gilbert and Ellice Islands
served as his parish. Then came Pearl Harbor,
and a warning by the home government to
evacuate. But Alfred Sadd wrote his superiors
in the Missionary Task as follows: “Unless I’m
taken by force, I stay.” Then, with his incor-
rigible cheerfulness, the thirty-three year old
Missionary faced the consequences of his de-
cision to remain. With the coming of the
Japanese, Sadd was summoned before the local
commander. Upon arriving at the commander’s
headquarters, he found a Union Jack spread
out in his path so that he would tread on it.
But on reaching it, he stooped down, took it
up in his hands, kissed it and then handed it
to the officer who sat beside the commander.
Small wonder that the Japanese marvelled at
him and stared! At the very last, he spoke
words of encouragement to the doomed men
with him, and then “stood a little in front of
them so that he would be the first to die.
When rumors of the end first reached us they
came with the official announcement that he
was ‘Missing, believed killed.’” “I took the
liberty” says the Rev. Norman Goodall, who
tells the story, “Of altering this phrase, making
it read: ‘Missing, believed immortal.’”

Yes, Easter is a challenge to share a Cause
and to join a Movement! We Christians are
to be expendable, twice-born, risen men, who
from the heart can say:

“Lead on, O King Eternal, the day of march
has come;

Hence-forth in fields of conquest, Thy tents
shall be our home.

Through days of preparation, Thy grace has
made us strong,

And now, O King Eternal, We lift our battle
song!”

Bishop G. Bromley Oxnam well says: “The cov-
ered wagons have become wings; the pony express
is the radio; the world is physically one; it must be
united spiritually. Those who realize this fact are
the builders of tomorrow.”

We defeat the enemy by looking unto Jesus,
the Captain of our Faith!

NOT BY BREAD ALONE

WALTER STONE

Text: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".—Matthew 4:4.

Of't have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er;
Far off the noises of the world retreat;
The loud vociferations of the street
Become an undistinguishable roar.

THE words of this sonnet present the picture of a man who has been laboring during the day, and at its close, as he turns toward home and rest, he steps aside from the noise and turmoil of life for a moment of meditation and prayer. The importance of these words for us is not in the details of the age to which they belong nor in the specific religious background, but lies rather in the fact that the laborer gets some satisfaction from the place of worship. He goes where the noises of the world become "an undistinguishable roar".

All of us need something just like that. We need either a place or a method whereby we may become adjusted to the great forces that keep life going. When the lines of that sonnet were penned by Longfellow, he was passing through one of the most severe of trials. It was in the days shortly before the American Civil War, and our whole population was in the midst of the social and political upheaval which centered around the slavery problem. It had been the misfortune of the poet to lose his wife by a tragic death, and he knew that he must not only keep himself busy, but must find some project upon which to direct his energies which would satisfy his soul. Most of us would have turned to some other sort of occupation than that into which he voluntarily entered. But he began the translation of Dante's Divine Comedy from the Italian.

Longfellow wrote a sonnet in connection with each of the various sections of his translation, which, taken together, give a splendid picture of the story contained within the Divine Comedy. Concerning his own work upon that literary masterpiece and how he felt about it, he wrote the following words which completed that first sonnet of the series:

So, as I enter here from day to day,
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate

West Warwick, R. I.

To inarticulate murmurs dies away,
While the eternal ages watch and wait.

To the poet his work of translation was more than a retreat from the noises of the world. It was a way of finding companionship with one of the great spirits of the ages, and it was a means of nurturing his own soul.

Whatever may be the means we use to achieve the purpose, that is exactly what every one of us needs—a place of retreat, and a method of nourishing our souls. For man does not "live by bread alone." And here I am reminded of the early setting of those words, as they were written in the Book of Deuteronomy. For many, many months the Israelites had been led in and through the wilderness, and had been fed by manna and quails. At a later date, according to the story, when they were being given instructions concerning their life in the promised land, the writer indicates that God had fed them on the manna in order to show these Israelites that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." The writer of Deuteronomy states precisely that the Lord "humbled thee, and suffered thee to hunger, and fed thee with manna," in order to secure the enforcement of this lesson.

Jesus knew how easy it is for any man to become so engrossed in *things* that he fails to feed his soul. We cannot now enter into detailed discussion of the Master's temptation which surely encompassed more than that idea alone. But He recalled those words from the Book of Deuteronomy and used them as His answer to His first temptation, when Satan confronted Him in the wilderness. In the mind of the Master, first consideration was not to be given to the things of sense, but rather to things of the spirit; and the reason is in those classic words, "Man shall not live by bread alone."

Those words are true, but with our immortal souls we either do not believe them or else we do not act upon them. We send our children to good schools, and pay heavy taxes that they may have an education. But to what purpose? Hear what one man had to say to this question in the presence of his friends and neighbors in a town meeting. When the school budget was being discussed, and the matter of stipends for one of the special subject teachers was present, he took exception to that item in the budget. Music, according to his way of thinking, was just a frill which had no relationship

public school education. "Why do we send our boys and girls to school?" asked this man. And then he answered his own question in these words: "So they can learn to make a living." Now most of us would agree that musical instruction in the public schools bears little relationship to the making of one's living. But is that the main purpose of education?

Just recently there was an item in one of the daily papers concerning a woman who felt compelled upon to contest in court the matter of teaching religion in the public schools. From her point of view, she was completely right. She professed to be an atheist. But how many of us profess to be atheists? Do we not believe that we live by other and less tangible matters than machine tools, or slide-rule calculations, or gymnastics, or junior proms, or even facts of history? Yet, year after year we send our children to schools where the teaching of religion is forbidden. How much we need right now those words: "Man shall not live by bread alone."

Just what is the purpose of education? Education is experience in living. Getting an education is a process whereby a person acquires experience in living. The educative process may be going on all through life. The purpose of education would seem to be, therefore, to make better persons, more mature persons, who will be better citizens—better men and women; it is to teach growing persons how to live better lives. In preparing the school curricula educators should keep in mind that "man shall not live by bread alone." But right now most of our school systems, insofar as the unseen values are concerned, stand in need of careful scrutiny.

Yet, aside from any concern over religious teaching in our schools, there is ample reason for us to examine the very purpose of education. We may well ask the question, "What is wrong with the attitude that we send our boys and girls to school in order that they may learn to make a living?" Such an attitude often becomes self-defeating. If a boy gets a good job during his summer vacation, he may want to remain at that job when fall comes instead of returning to school. If such a situation occurs, his father will complain bitterly. His grandfather, who holds purely mercenary ideas about the purpose of education will be the first person to condemn the school system, if it is not able to attract the young lad to itself. But why shouldn't the lad keep working? He has been getting an education in order to make a living! Isn't he pursuing a logical course of action? There you have the answer to the query as to whether or not he should keep working, but we do not like it. The purpose

of education is NOT just to teach boys and girls to make a living.

There are various ways of making a living, some of which are honorable and upright, and others which are not. There are some methods of earning a living which are quite honest and some which are thoroughly dishonest. If learning to make a living were the sole purpose of education, we might well commend the person who can learn to make a living dishonestly or through corrupt means. How about the gang that robs a bank, and gets a haul of fifty or one hundred thousand dollars? I would call that a substantial living. I could manage to subsist on fifty thousand dollars for a considerable length of time. But according to what standard of education can that be considered as a fair and honest manner by which to make a living? Yet the gentleman says we send our children to school so that they can learn to make a living! He did not sufficiently qualify his words, for that old saying still stands: "Man shall not live by bread alone."

"If of thy wordly goods thou art bereft,

And of thy slender store two loaves alone
to thee are left,

Sell one, and with the dole

Buy hyacinths to feed thy soul."

That is what is wrong with civilization in this day. We have learned how to make a good loaf of bread, one that is pleasant to eat and is also nourishing. Yet we have not yet learned to appreciate the hyacinth. This is a definite plea for those things which go to make up the spiritual life of man. We will spend hundreds of dollars for an automobile, and wonder how some neighbor can spend a few dollars on a concert seat. We will use a whole evening playing bridge, and complain if we are asked to spend one hour listening to a sermon or even reading a good book. We are convinced that we are quite a race of people when it comes to producing "things," but we have given little or no thought to the "why" of their being produced.

Our civilization must be firmly established on the solid foundation of the value of human life, and that means something much more than the biological life. A cow may live on grass and grain; a pig may live on middlings and skimmed milk; but man is in a different situation. If it is true biologically that we are what we eat, it is even more true spiritually. The mind and spirit cannot live and thrive on a diet made only to satisfy the needs of the body. If man is to continue to be MAN, he "shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

THE RESURRECTION OF FAITH

WILL H. MUSTON

"Then went in also that other disciple which came first to the sepulchre, and he saw and believed."—John 20:8.

THE first Easter witnessed more than the resurrection of Jesus; it witnessed also the resurrection of the faith of His followers. We do not know why Mary's faith was so weak that she did not recognize her Lord when she saw Him in the garden near the tomb. But when the Master called her by name, her faith was resurrected. Just how our Lord's two friends walked with Him to Emmaus without knowing He was the resurrected Christ, is a bit puzzling. But when He lifted His hands and offered thanks for the food they were about to eat, their faith was resurrected. Just why Thomas did not believe the testimony of the other disciples about seeing the Savior alive is mystifying. However, on the next first day of the week, when Thomas was present with the others and Jesus came in so quietly and said, "Thomas, come and place your fingers in these nail-prints; and believe;" Thomas exclaimed, "My Lord, and my God." Down by the sea Jesus appeared and prepared a meal for the seven disciples out fishing. They did not know Him until He spoke to them. Then their faith was resurrected.

In every generation there is a prevailing question. Whatever this may have been in past ages, there is one question in the mind of every thinking person today: how to extricate ourselves from the present dilemma, what is the way out?" This has been asked millions of times and almost as many false answers have been given. Many are now beginning to realize that there is only one way out, and that is the way back to God; a return to faith.

If it be true that after each war there is a falling away from faith, it is certainly time now that faith be resurrected. Many are writing and speaking about the need of a revival. Even the President has stated that our greatest defense is moral and spiritual. Mr. Babson is quoted as saying that our nation's greatest need is a revival of faith and a return to God. I am beginning to wonder if it is not like Mark Twain's story about the weather: everybody talking about it but nobody doing anything.

This situation is a bit alarming. Some of the denominations lose a million members in twenty-five years. They have not died and

they have not moved out of the country. They are just lost through shifting, carelessness on the part of individuals themselves and churches; they have gone back into the world. They are like the followers of Christ who heard Him all day at Capernium, and when the day was done they went away to follow Him no more. From what we gather of Christ's teaching on this occasion we conclude that the cause of their falling away was the lack of faith. They followed Him for the loaves and fishes, and when there were no more of these they left never to follow Him again. At least that was said of many of His followers, and those who never again renewed their faith that they might be faithful disciples, were those who "went out from us because they were not of us."

How many average churches have as large attendance as they did before World War I? Many have done more than simply hold their own, of course. These are usually in cities and communities where populations have not shifted so rapidly; also where the economic situation is more stable. But in the average small town and country the state of religion is deplorable. If we are not in the days the prophets spoke of when there should come a decided falling away from the faith, then I will not want to see the last days come upon us.

That the world is weighted with many serious and perplexing problems is true; but it has been likewise true of every generation of the past. The spiritual, social, moral and economic problems of our day are challenging the best minds for a solution. Every thinking person knows that the enemy has plugged our wells of moral stamina, national righteousness, individual manhood, confidence in one another and domestic happiness. These wells have been stopped by the rubbish of modern thought until the world is thirsting for the Truth that will satisfy. Therefore, the pertinent question for the Christian world to answer is: Do we have a solution for our problems, and is that solution practical and possible? What is the way out? Is there no balm in Gilead? Do we know anything that will meet the needs of the world where everything else has failed? Yes, the revival of faith will do it or there is no hope. We know this to be true not only from instances of the revival of faith in the Bible record, but from incidents since Bible times not only because ministers are saying this, but because the laymen are sensing it too.

Pawnee City, Neb.

The greatest blessing, not only religiously, but economically and politically, and in every other way that could come to us would be a revival of the old-time, simple faith in God and His Word. And unless we witness a greater demonstration of the resurrection of faith than we have seen in the past quarter-century we will be lost spiritually, and the long-looked-for and much-talked-of revival will be considerably delayed.

If it were not for the "faithful few" in many places in our country today God would undoubtedly send His judgment upon us. Abraham prayed that if a certain number of righteous people could be found in Sodom that the city would be spared. God heard each of Abraham's pleas until Abraham lost faith and then the city was destroyed. God must be long-suffering to have borne with America—men—not speaking of many other nations—for we have drifted far from the foundations laid with prayer and faith in God and His Word by our forefathers. Nevertheless, it may be well to say that the church has not kept pace with our civilization. A great deal of evangelization is going on, but the ratio in proportion to the increase in population is on the decline. Fifty per cent of Americans are identified with the churches, but that isn't great enough. One hundred years ago the ratio was twenty-five out of every hundred.

I am trying to emphasize that fact that we sorely need a resurrection of faith, and that one of the main reasons for lost faith is *inactivity*. There is not the passion for the faith that is essential to revival. This inactivity and loss of passion is due to selfishness. People want the Lord's Day for themselves, they find excuses for not doing their duty, and are consumed more in making a living—and even in making more money than they need—than in seeking the kingdom of God and His righteousness." Industrialism, economic reverses, shifting populations may all be blamed for our present spiritual lethargy, but simply appraising the trouble and doing nothing about it will not solve the problem. It looks like God will have to raise up some flaming evangelists like the Wesleys, Whitfield, Moody, Spurgeon, or Beecher. If all of us had enough faith to lay our lives upon the altar today we would find a way out tomorrow.

Some denominations—and many churches in all denominations—need to recover the spirit of evangelism. We need not only be evangelical but evangelistic as well. Some people are strong on their beliefs but mighty weak on doing anything about them.

Paganism failed to satisfy man's needs in the ancient world; Catholicism failed in the medieval world; modernism and humanism failed a few decades ago, so nationalism is failing today. The sum total of all these together, with all the other isms, can never save, serve or satisfy the hungry human heart. But there is an old-fashioned plan that has met the needs of millions, and it will take care of our problems today. That plan is evangelism based on the warnings and pleadings of the Holy Book. We Christians—and many other earnest people—confidently affirm that the promises in that Book are real, and that a return to faith is the only hope of the world. We believe we should preach it until the fortifications of our enemies have fallen by the power of God. We believe it should be the central theme of our evangelistic movement. We believe that we do not need a new faith, but a renewed faith in a Great God. When Elijah proved God on Mount Carmel he rebuilt the old altar. When Nehemiah went back to Jerusalem he rebuilt the old walls. When Isaac came again to Gerar he re-dug the former wells of his father. We do not need a new religion, but we do need to reemphasize the doctrine of faith.

We must preach the evidence of God's reality, the Providence of God's history, and the Christian confidence in God's future. Faith in God and His Book will repel the tempter; it will expel evil; it will impel to action. Faith will inform the benighted; it will reform the profligate; it will transform the Christian. Faith in the Bible will unveil history; it will undo the adversary; it will uncover the future. Faith in the Holy Spirit will forget the past; it will follow His leadership; it will force the battle to the ends of the earth. Faith in Jesus will praise the Benefactor; it will raise the banner; it will blaze new gospel trails until the "knowledge of the Lord shall cover the earth as the waters cover the sea."

As the disciples of old believed when they saw their resurrected Lord, may modern disciples believe, for belief preceded by earnest prayer, pursued in simple faith and followed by persistent effort, alone can produce the revival so much needed in our day and generation.

Benefactor of Blind Killed

NEW YORK, Feb. 8 (AP).—Walter G. Holmes, 84, known as "Uncle Walter" to the blind in the United States and abroad, was killed Thursday in a fall from the ninth floor of the Hotel Shelton. A native of Jackson, Tenn., and a newspaperman in Kansas City and Memphis, Mr. Holmes organized the first magazine for the blind in 1906.

THE FIRST CRY

EDWIN WYLE

Text: "Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23:34.

THE whole of the Christian Church has entered upon what is termed the Lenten, or Pre-Easter Period, and it is fitting that we should, in our weekly studies, concentrate upon Calvary, and what more fitted to the hour, than a survey of the words written, spoken, or fulfilled at Calvary while our Lord was actually on the Cross, and with the purpose in view of a perpetual freshness of life that comes from a true knowledge of "Jesus Christ, and Him crucified."

In this Bible of ours, written by the pen of God, telling the story of four thousand years, and reporting the living sayings of more than ninety men, only the dying sayings of six are even alluded to, and only the dying sayings of three out of these, are given in full—Israel, Moses and Stephen—the first Israelite, the first legislator, the first martyr. But with Jesus it is different. Every dying word of His is set down with exact minuteness, and set down for the purpose of eternal publication. No preacher like the dying Christ; no pulpit like the Cross; no congregation like that which was and ever is around it; no sermon like the seven sentences used there!

In the first of these seven sayings of Christ crucified, is a *prayer for His crucifiers*, "Father, forgive them; they know not what they do." Who were they and what were they doing? A surging sea of human fury. Eyes, like eyes of wild things; white faces, mad faces, laughing faces, faces that flash ferocity and hate. And from the Cross in that dread hour there fell a voice calm and low, yet which was heard above all the voices of Jerusalem, heard above all the curses of that mob, heard in heaven, heard on earth, and is vibrating now, the voice of prayer, "FORGIVE."

It is in the nature of sin to crucify Christ. Whatever its modes, all sin has but one virus and one tendency. If you are one of the crowd that is now rejecting Christ in Decatur, you are doing in principle the very thing that those old crucifiers did.

The Aramaic word which Jesus used is well translated by our Saxon word "FORGIVE." To forgive a thing is to "forth-give" it by your own act and free-will, to give it forth from you that it may go clean out from

South Butler, N. Y.

you—out of sight and out of mind. Jesus prayed that the sin of His crucifiers might be "forth-given." Here is the strong Son of God, the sinless lover of souls, dying for His enemies; and while He is dying for them He is praying for them. JESUS BEGINS TO USE HIS OWN CROSS BY SAVING THOSE WHO HAD NAILED HIM TO IT. And this prayer of love was effectual, for Pentecost followed Calvary, and the Holy Spirit turned pride into penitence, and enmity into love. For the Spirit lighted up the meaning of the Cross, brought out its force, showed the crucifiers what they had been doing, made a judgment day in their souls, and pricked them to the heart; then they cried out, "men and brethren, what shall we do?" and looking to Him whom they had pierced, were forgiven.

How much we need this spirit of "forth-giveness" today. How contentious we are, we are far from free of the carnalities of religious contention. The first thing we want is true, total, mutual, out-and-out "forth-giveness." The voice from heaven is saying, "Be ye kind one to another forgiving one another, even as God for Christ's sake, hath forgiven you." If we obey this voice, this forgiveness is going on all around. You forgive me, I forgive you; individuals forgive individuals; churches churches; denominations, denominations; in the name of the living God forward! But who is sufficient for these things?"

O Jesus of Nazareth, Lamb of God once slain! Look down upon us from Thy throne in Heaven; wake us from our apathy, and selfishness and self-centered life, bring us to our senses, steep us in the spirit of Thy passion, show us the glory of Thy Cross, let Thy mighty love melt our hardness, quell our pride and so master us all that each one may forgive his brother though seventy times seven he have sinned against him. Lord increase our faith, Lord, have mercy upon us and incline our hearts to keep this law!

This is the prayer we Christians need to pray, so that His prayer may cover us in its ample folds, and if He must tell us that we are ignorant, that "we know not what we do," ask Him to turn our ignorance into knowledge. The dying Christ prayed for His enemies; the glorified Christ lives to make intercession for us.

Isn't it about time Americans outgrew "the biggest and the best" in the world? Let's be content with "good things" and pass the "best" on to the needy millions in other lands!

Many a man who complains that his wife can take a joke, forgets that she took him for better and he got worse.

JUNIOR PULPIT

The Heart's Radio

Did you ever sit down in front of your radio and turn the knob which selects the station you want to hear, so that the little finger moved from one end of the dial clear to the other end?

What happened? If you turned it too fast there was just a jumble of noise, part loud and part very soft. You weren't able to understand anything you heard at all. It was simply noises that meant nothing.

If you turned the tuning knob slowly you heard little snatches of orchestra music, maybe a band was playing at one place on the dial, one one was singing, another person was talking. Maybe a note or two of pipe organ music came out. It was just a confusion of sounds of every description and you didn't enjoy it or profit by it.

To get something on your radio that is worth while, you have to do it another way. You don't turn the dial from one end and to the other. You turn it a little bit at a time, until some distant station comes in clear. You listen to its program until you know whether you want to hear it or not. If you don't, you turn a little more and listen again when some program comes clearly. Finally you find a program that you want to listen to and then you turn the dial one way or the other until the program comes in loud and clear. Then you turn the other knob which increases or lowers the volume of sound until you get it set just where it suits you, and there you let it stay so you can enjoy it.

Don't you know, little folks, that what you do every day and every minute of each day is just the same as operating your radio? You really aren't turning any dials to select a program you want to hear, but you are choosing, constantly, and the program of your whole life depends upon how you work your radio. I mean the one inside you.

If you rush hastily from one end of the dial to the other, stop for nothing, your life will be just a noisy, confused, senseless thing, of no worth to you nor to anyone else. You won't enjoy it or profit by it yourselves and rely on no one else will either.

But if you think about it and decide that you want your life to be like sweet music which makes people glad and happy, then you will be careful all the time, in how you turn your dials and in what you let come out of your loud speaker. I don't mean that your mouths are really like loud speakers, but from your mouths

come the program of your heart and only by tuning in carefully to the good programs the nice, clean and wholesome things of life, can we ever hope to keep from being the noisy, harsh, confusing jumbles that come out of your radio when you turn the dials fast or thoughtlessly.

Pretty But Useless

I saw a beautiful new automobile the other day. It wasn't one of the old ones that were made before the war, so many of which are all banged up with broken fenders, caved in radiators, worn out paint jobs and thin, worn-out tires. This one was brand new and shiny and spick and span, and of course after seeing so many cars which are just about worn out, it looked awfully pretty.

But there was one thing about that beautiful looking car which made it worth even less than the old battered up cars made before the war started. I saw it where it had stopped along the side of a country road, and although it looked like a million dollars, as we say, it really wasn't worth anything at all right then, for it had run out of gasoline and so couldn't take its owner where he wanted to go.

Gasoline, of course, is the fuel which makes the engine go. Without fuel or power, neither an automobile nor a person can go very far. After all why do we have automobiles? Why, automobiles are made to help us go places where we want to go. Without gas in the tank an automobile is no better to go places in than a church pew, for instance. It just sits there and never moves. So it can't do the very thing it was made to do. Both a car and a person have to have power before they can do anything at all.

Life is full of many interesting things, many foolish things and many things that are hard to understand, even for older folks than you. Nobody understands everything, but most of us find it easy to understand that regardless of how bright and shiny and clean and pretty a car is, when it is new, it isn't worth anything at all unless it does what it was made to do.

Lots of people, even older ones who should know better, have the idea that if their shoes are shiny like a mirror and they are washed clean enough to shine, and if they wear good clothes, like a new automobile, that makes them valuable and worthwhile people in the town where they live.

That is not true. Of course one should keep clean and dress nicely, but it is of far more importance to be good than to look good. It is much better to get where you want to go,

than to have new clothes and never do anything worth while.

After all the way you dress your hearts means more than the way you dress your bodies. If your heart is clean and bright it really doesn't make a lot of difference what you wear outside. Clean clothes are fine as far as they go. The trouble is they can't go very far, not nearly so far as a clean heart and a clean mind, clean words and clean thoughts can go.

I don't know any finer motto for a boy or a girl to take for their very own than that little verse from the 51st Psalm. "Create in me a clean heart, Oh God, and renew a right spirit within me." Make that your own. Repeat it often, for where the heart is clean and the spirit is right, life is even more beautiful than a brand new car.

Spring

It won't be long until winter is gone. The warm sun will break through the haze and clouds and warm up old Mother Earth and she will smile for us again. The lovely little Crocuses will push their gay colored heads up even through the last snows of winter, so anxious are they to announce the coming of Spring. The sleeping, brown trees will wake and soon will put on a green dress as the buds burst and the leaves begin to grow. Instead of seeing and hearing only the Sparrows and Crows, the Blue Jays and one or two other birds who stay with us all through the winter, the bright coats and happy songs of the Blue Bird, the Robin, the Oriole and later the lovely little warblers, will bring new music and color to make us forget the long, cold winter days.

And we can learn a lot from the birds. When we see and hear a flock of wild geese honking along high overhead, flying north, it is supposed to mean that warm weather is near and they are on their way to their summer homes. The ducks too. They are supposed to fly north when spring is on the way, and south as winter nears. The poet, Bryant once wrote a poem about a duck. He called it, "To a Waterfowl." One verse goes like this—

He, who, from zone to zone,

Guides through the boundless sky thy
certain flight,

In the long way that I must go alone

Will guide my steps aright.

There is one thing we should think about when the birds begin to come north to help beautify our springtime. We are all God's creatures. Men and women, boys and girls, birds and animals are all God's handiwork.

We think, because we are people, that we are the most important of God's creatures. And yet we sometimes worry and fret and are uneasy for fear that something is going to happen to us, that we won't be able to care for ourselves as we want to; that we will suffer and be unhappy; that times will be hard and difficult.

Well, maybe they will be, for we don't know today what will happen tomorrow. But the birds coming north with the spring, bright color and singing just for the joy of it, have nothing at all except their feathered coats and their piping voices and yet our Father cares for them. Why should He not look after us too? If He guides them on their long flights sometimes thousands of miles, why shouldn't He guide us along our way too?

He will if we trust Him, for ours can be and should be the faith of the poet, if we put our trust in Him. He who guides the wild bird and provides for them will guide and provide for us in the same way. Trust Him always. Ask Him to guide you and He will.

OUTLINES

CLAUDE R. SHAVER, D.D.

Tranquil Faith in Troublous Times

Know therefore, and understand . . . the streets shall be built again, and the well, even in troublous times.—Daniel 9:25 (In part).

During the last decade we have frequently heard the remark, "Why does not God Almighty do something about troublous times?" Which remark is often made with the implication that no other age has faced such an unsettled state. Yet, comparatively speaking, this sin-stricken and incompleated planet has had other and proportionately severe strokes of human selfishness and destruction; e.g. Daniel's captivity and trouble.

I. The broad psychology of Revelation discloses the fact that we live in a "world in the making." The first three chapters of Genesis while recognizing the Creative vision as pronouncing "all very good;" yet there soon follows "subdue and replenish," along with the failure of the individual test as to responsibility and the recognition of man as a "free moral agent." Herein, therefore, lies our answer to "Why God does not stop war." The many so-called religious wars of past generations show evidence of distorted teaching as to religion, and of motives both selfish and political. There was a lack of truly Constructive Faith.

II. How constructive faith should be exercised is impressively revealed by Daniel. (1) There was the upward look toward an imminent Father. The "open window" implied an open soul. (2) There was a frank acknowledgement of sin and imperfection (vs. 5 and 6). (3) There was a balanced view of scripture. The tragic misuse of prophetic texts, generally and locally interpreted, has been the cause of much confusion and even civil wars. (4) High moral standards of exponents, Daniel and his friends (Ch. 1:12-17). (5) An aggressive faith, later exemplified in the perseverance of Zerubbabel and Nehemiah in clinging about the fulfillment of this prophecy; or concisely expressed by Apostle James—Faith without works is dead."

III. But Faith, as Christ exemplifies it, is always conditioned upon the will of God which derlies the larger cosmic plan of Infinite wisdom. The sample prayer for all disciples prefaced with "Thy Will be done" and vividly demonstrated by the Master in the garden—"Not my will but thine be done," which conviction enabled the Speaker to face late and His accusers in the court with poise and courage (Mark 15:3-5).

Careless seems the Great Avenger,
History's pages but record
One death grapple in the darkness,
Twixt old systems and the Word.
Truth forever on the scaffold;
Wrong forever on the throne;
Yet the scaffold sways the future;
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

The Distinctive Light of the Christian Home

Exodus 10:22,23—"There was a thick darkness in all the land of Egypt . . . but all the children of Israel had light in their dwellings."

This ancient "black out" in reverse is suggestive of a contrast which may well disclose the distinctive nature of a Christian Home day.

I. That light in the homes of Israel was not merely physical. There was a radiant hope of deliverance by the Jehovah God which prompted the light of torch or candle, and which looked toward liberty. The lack of Christ righteousness in homes of today and the enforcement of discipline has opened the way for delinquency, intemperance, and other evils of soul bondage.

II. The law of righteousness at once revealed on Sinai with admonition to teach diligently" (Deut. 6:7). Later provision for "Sabbath Observance" reiterated also the place of the home as a moulder of citizenship and a bulwark of national stability (Deut. 9:18-20).

III. The teaching element in public worship is thus early recognized and commanded. The "liberty" to which Israel looked was conditioned upon individual contacts with the unseen spirit of God through family association in church and home. A misconception of the "four freedoms"—intimating "freedom of worship" is ignorantly construed to mean freedom FROM worship; and is responsible for the smug indifference to religious practices of modern American homes.

A Nation's Strength and Influence

Text: See I have set before you this day, life and good . . . and the Lord thy God shall bless thee, in the land to which thou goest.
—Deut. 30:15.

These farewell words of an eminently successful statesman and leader are worthy of emphasis in these days of national decline and decay. He is offering them "life giving" principles (vs. 20) subject to the personal acceptance of citizens.

1. Such acceptance implies thought relations with the eternal God of all nations. We miss this principle in much of modern state craft. Too much tariff, and traffic, economics and currency. Moses was fully aware of the "Higher power" that had ungirded forty years of his leadership. He could sing "Our Father's God . . . author of liberty."

2. Such acceptance implies an upward trend in leadership. Generalissimo Chang Kai-chek invited missionaries to remain in his domain—"They have a great secret . . . and are working with us to save our people and build our nation."

3. Such acceptance touches foundation rocks of conviction. Goes below superficial, materialistic anchorages.

Not soldier ranks with flags unfurled,
Not armored ships around the world;
Not sages wise, nor schools, nor laws—
But that land is great, which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man;
Where love controls in art and plan.

—Alexander Blackburn.

Truslow Adams writes in *American Dream*: "We can not become a great Democracy by giving ourselves up to selfishness, creature comforts and questionable amusements."

ILLUSTRATIONS

Doing the Word

Prov. 14: 26. "His children shall have refuge."

Matt. 19: 13-14. Matt. 25: 42. Luke 6: 25. Matt. 7: 2. Mark 4: 24. Luke 6: 38.

Donald E. Davenport, 25, of Seattle, Washington, who worked on the atomic bomb project, and doing post-graduate work at the Massachusetts Institute of Technology, couldn't find living quarters for his wife and baby, so MIT's famous president, Dr. Karl T. Compton and Mrs. Compton, took them into their home. Dr. Compton is a brother of Dr. Arthur H. Compton, one of the leading scientists concerned with the atomic bomb project.

Made Her Own Choices

Luke 10:42: "Hath chosen that good part."

I made up my mind I was not going to allow other people to choose my attitudes for me!"

She was a woman of considerable energy whose life had shown a marked improvement in spirit during recent months, and someone was asking her what had happened.

"Up until about a year ago I was like a leaf blown by the wind. I never chose the direction in which my spirit turned," she said. "I let other people do that for me; and they were always getting me into trouble. . . .

This woman had hit upon one of the most important principles of successful living. She had become a queen in her own right, for she was ruling her own world.—*Selected.*

The Prodigal's Elder Brother

John 15:25: "His elder son."

You will be more than interested, as I was, by this quotation from *Hansard*. Mr. George Griffiths was talking in a debate on the coal situation, and said the miners were being too much criticized and too little praised.

"Our men in the mines," he said, "are like the elder brother of the prodigal son when his father came to him and said, 'Aren't you coming into the concert?' If you read your Bible you will see that what I am saying is true. He said, 'No.' The prodigal son had squandered everything; he had almost brought the old man to bankruptcy, but when he came home his father killed for him the fatted calf, not merely a calf on the farm, but the fatted calf. And the elder brother said to his father, 'You have

killed for him the fatted calf, but thou never gavest me a kid.' He had never had any appreciation, and he had been working long hours from dawn until dark, and what he was asking for, in a sense, was that his dad should say to him, 'Well done'; and his father's eyes were opened, and he said to his son, 'All that I have is thine.' If he had said that years before, the son would have been far more happy and satisfied, and what I am asking today is this, that we should give to the miners, who are doing their best, a word of appreciation. That is the point I wanted to get over."—"Ezra," in *The Methodist Recorder*, London, March 2, 1944.

Be Still and Know That I Am God

Isa. 46: 9. ". . . for I am God, and there is none else; I am God, and there is none like me."

Matt. 6: 24. "Ye cannot serve God and mammon. Mark 12: 32. John 8: 41.

"The nation needs a day of absolute silence," said Norman Vincent Peale, of Marble Collegiate Reformed Church, Sunday, March 10, 1946. "So many people talk so much we cannot hear ourselves think. We need a day without radio programs, newspapers, telephones, and a minimum of conversation.

"Think what it would mean for just one day to hear nothing from any politician, any so-called Communist, Fascist, labor leader or industrialist, from any preacher, professor or radio announcer!

"Perhaps the peace of God would descend on this bewildered earth."

The Test of Life

Ex. 20: 2. "I am the Lord thy God . . . thou shalt have no other gods."

Eze. 34: 31. "I am your God saith the Lord."

Psa. 143: 10. "Teach me to do Thy will."

Matt. 6: 10. "Thy will be done in earth as in heaven."

Moral law, slowly developed by the ages of man in actual experience, is the only real foundation for spiritual progress. God gave Moses the code on which moral law is founded. It still holds. We cannot improve on it; we can sidestep it to our peril, or we can accept it and seek to understand God's will and carry on according to His will.

"Religion, which insists on morality, there is not unprogressive; it is abiding sanity," says Irving Benson in *"Where to Draw the Line"*. More, "The Commandments are not taboos but the fixed points in the voyage of life. Just as a navigator must be sure of the utter d

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Exp 4-46

pendability of the points from which he takes his bearings, so we must be sure of some elemental things in steering life's course. A seaman may tell you that it is possible to navigate in rough water by what they call 'dead reckoning.' Lord Kelvin says that 'undue trust in dead reckoning' has been responsible for more disastrous shipwrecks than all other causes put together. Those without fixed points may drift into the right way, and go that way; they *may* drift into the wrong way, and go that way. Principles only, not opinions, will see us through rough waters of life." Do we doubt there is rough water ahead?

Dynamite

Matt. 19: 17. Luke 12: 15. John 11: 25.

"I am the resurrection and the life."

Romans 8: 6. "To be spiritually minded is life." I Cor. 3: 20-23.

Here is a quotation from a recent radio address:—

"To most people the Church seems to be played out. It just doesn't count. But I wonder. I realize as well as anyone of you how tragically inadequate the Church is for the tasks of the day, and those that lie ahead. I long to see some dynamite put under it.

"But, behind the scenes, something very significant is beginning to happen—something not unlike what happened in those first days of Christianity. All over the Christian world, people are beginning to question the seeming dormancy of the Church; they are working toward over-riding the differences of class, and denominations."

John 12: 24. John 3: 3. Eph. 6: 6, "doing the will of God from the heart." No more potent factor is known to man, than the story of Christ in the Bible, his teachings, his prayers, his suffering, his crucifixion, his resurrection, to build anything mankind desires, if we will take the message to heart, dedicate ourselves to its acceptance and support. God loves the world, he made it, he rules it to the good of all; he proved this by sending his Son, Jesus Christ, to earth to tell us in words and manner that we can understand. Played out? Doesn't count? No dynamite is needed, beyond the simple acceptance of God's will in our lives, dedicating ourselves to that end. God worked wonders through Gideon with a few helpers; God is still able to do that.

New Vision

La. 1: 14. "The yoke of my transgressions . . ."

"God grant us all, not primarily money, honor, security, peace, but more, the grace of

God to be found faithful to Christ, to be zealous in His *SERVICE*. Then His cry '*It is finished*' will become a joyful '*It is begun*' in a better and blessed life, side by side with those who have gone before us in this faith, face to face with our Divine Redeemer! God grant us that beginning and that goal for the sake of our's sake! Amen!"—Walter Maier.

From God, Through the Lilies to Man

Isa. 40: 15-17.

"The movement of the mind from the stronger hypothesis to the weaker from the greater to the less; as when Jesus argued from the mountainside not from the lilies to God but from God through the lilies to man, dating back into ancient history (Isaiah 540 B. C.) and has as its object not to persuade, but to replenish!

"Isaiah hurries us from the majesty of the power and wisdom behind creation to the majesty within history, always in the hope of strengthening the weak knee and nerving the fagged spirit:

Look! the nations are like a drop from the bucket,

Like the dust on a scale are they counted;
He lifts up the lands of the earth like grains of sand.

The forests of Lebanon would not be enough,

Nor all its wild animals victims enough to His sacrifice.

All the nations are as nothing before Him
To be reckoned as naught whatever!

"In 40:21-23

It is He that sits enthroned above the circle of the earth, so high that its inhabitants are like grasshoppers!

It is He that stretcheth out the heavens like gauze, and spreadeth them like a tent for a man to live in;

That bringeth princes to naught.

That maketh the judges of the earth like nothing.

"On he sweeps from nature and history and providence. The bare way things happen in human life displays the sovereignty of God!" Paul Scherer in "Event in Eternity."

We Who Walk

Matt. 28:20. "Lo, I am with you always . . ."

"How shall we stray, with thy hand to direct us,

Thou who the stars in their courses art guiding?"

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What shall we fear, with thy power to protect us,
We who walk forth in thy greatness confiding?"

Consecration of Youth

Confiding in our Father's care,
With hearts rejoicing free,
We bring Thee, Lord, in grateful praise,
All we aspire to be.

Help us henceforth more worthily
Thy blessed name to own,
And in our nature's highest powers
Thy loving will enthrone.

To Thee we dedicate our lives,
Whate'er the toil, the strife,—
To follow Thee, who art, Thyself,
The Way, the Truth, the Life!

Perseverance

2 Chron. 30:8. "Yield yourselves unto the Lord."

Rom. 6:13. "Neither yield ye your members unto sin." "Yield yourselves unto God."

To strive, to seek, to find, and not to yield!
These words, engraved on a cross in a lonely spot away in the frozen Southland, marking the resting place of Captain Scott and his three gallant companions, have lately returned again to my mind. What a challenge for us this day!

Jesus gave His life to establish the kingdom of God on earth, to bring to us the great and wonderful reality of sin forgiven and of life with God the Father here and now. How many of us know something of that life? Mayhap we are so busy "doing things" that we leave no place for God in our lives. God works His will through us. If this is true, and we are so busy that we are unaware of God, unaware of His Presence, His love, His house, His worship service, how do we do HIS will?

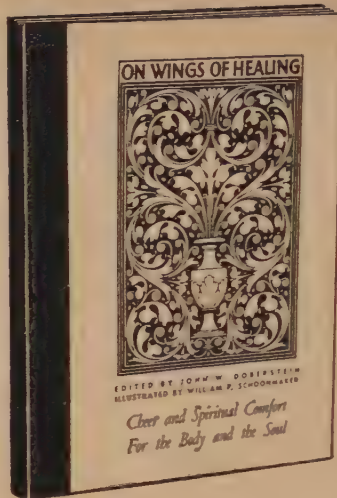
Let us put aside our insulation of "busyness," and listen to what God has to say to us. Let God speak to you, and then yield yourself to His will. Thus we too shall strive, seek, find; and persevere in the tasks He sets for us.—K. R. Every, *The Outlook*, New Zealand.

Potentiality

Matt. 19:26. "With God all things are possible."

Mark 9:23. "All things are possible to him that believeth."

Here is a \$64.00 word, big and awkward. We can understand its meaning though by



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thinking about some of the interesting things about us. For instance, let us imagine here before us an enormous machine, meant to do a great work. It just rests there, nothing is happening. We need only think of the countless war plants, with unimaginable machines, built to do some great tasks, but they stand there, nothing happens. Why? Someone says, "because they are not connected!" What do we mean, not connected,—connected with what? You are quick to answer, "power!" Of course, we all know what you mean, electric or steam power to make the parts function. Some of them may be turned on, so far as power goes, they may even be warm, but still nothing happens. Nothing happens until the GO sign is given, and the switch is thrown in, meshing the gears, enabling it to do the work for which it was built. What did we call it, "potentiality"!

All the while the machine is idle, it has the power or potential to do a great thing but it needs a touch of life to set it in motion.

At the present time, the whole world of men is afraid of the potential of the atom bomb. Why? Because we have learned it

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potential. We know what can happen, if a touch of life is given to one of these bombs. We fear that potential.

Suppose we forget about being scared, and think about other potentials, for instance the potential of all the people in this Church undertaking a work of some kind, a work they know is good, God wants it done, and the people know God will show them the way. Suppose they decide to do it, knowing that God is leading the way. What is the potential there? Do you think they will win?

We can think about any work, or any group, just as we thought about the machine, knowing that we have the power to do whatever

tasks God wants done in this world. What I needed to put that power, or potential, into action is a touch of life, someone with vision, courage, enthusiasm, to start the work and lead the rest. Can such a potential win? Of course, it can! That is what we are here for. God put us here to do His will, and He gives us the power, if we will only use it.

Are we going to let this great power we possess, this enormous potential, just sit here and rust, like the idle machines, ships, airplanes? Or, are we going to put on a conversion program within our own selves, our hearts and minds. Instead of being fearful of what may happen, let us take God at His Word and consecrate ourselves to the task of doing the things He wants done. God made us, He knows our potential, why not let Him direct it?—A. J. Huston.

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Non-Attendance

(Continued from page 171)

suspension until such a time that he shows signs of repentance and assumes his obligation of attending the services. This should be done with the full knowledge of the member concerned—not in a corner as it is usually done—thus leaving the member in blissful ignorance—by means of a personal visit of the pastor to the member to explain the reason for the session's action and how the suspension is to be removed. Remember that suspension refuses participation in the Lord's Supper, but does not—emphatically not—forbid attendance on service. On the contrary, it requires attendance. It is wonderful what happens!

Your member is confronted by a challenge, cost to be a Christian. Admittedly it is not very much, but how much better it is than nothing. This, properly nurtured over the years, creates a responsible membership.

Going a little further, the parish is broken into sessional districts. The elder is responsible for visiting the families in his district twice a year—all the families. After each communion the elder takes the record of the communicants in his district. He is responsible for visiting those who were absent from communion and ascertaining the reason why. Again, not all of your elders will work at this plan, though all will agree that it should be done. If only fifty per cent of your elders will do this, is that not more than .00 per cent?

The final thing that I suggest is that the sanctuary at the main morning service be divided into the number of areas that would correspond to the number of elders on the session.

(Continued on page 202)

BOOKS

PRACTICE OF RELIGION

Frederick C. Grant. Macmillan. 271 pp. \$2.50.

This book, by the Professor of Biblical Theology at the Theological Seminary, provides a valuable contribution toward clearing away the confusion which exists in the realm of religion. It is not a statement of Christian doctrine, nor a history of Christian thought, nor a defense of the Faith. It deals rather with such fundamental subjects as, "the being and nature of God," "His character and activity, the possibility and realization of communion with Him, the bases of Christian ethics."

The author seeks to set forth what religion essentially is, and what it means in practice. He states as his first principle that "Religion is life controlled by consciousness of God." Emphasis is placed on the morality it involves and on its intensely personal character. Such basic matters as prayer, sin and suffering are discussed in the light of religion. There is a chapter on The Church and Its Doctrines, one on Religion and The Social Goal, and one on Religion and Immortality. Insisting that "Religion must reckon with the reality of life," the author presents a clear, modern, practical description of how its spirit may be applied to our daily thinking, relationships and living.

Because the book treats fundamental truth, because it is timely, and because the situation to which it is addressed is urgent, it deserves a wide reading. Its usefulness is enhanced by an appendix with notes and index.—*Teunis E. Gouwens.*

JUSTICE AND THE SOCIAL ORDER

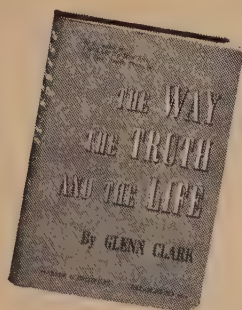
Emil Brunner, Translated by Mary Hottinger. Harper. 271 pp. \$3.00.

In this book the noted Swiss theologian, associate of Karl Barth and author of *The Theology of Crisis* and other books, makes a valuable contribution to the solution of one of the most urgent problems of our time. Justice is on nearly every man's tongue and it is recognized as a requisite for the proper settlement of labor disputes and for the establishment of lasting peace.

The systematic perversion of wrong into right and right into wrong is not of recent origin, but it has become acute today in the theories and practices of the totalitarian state. Mankind demands justice, for without it human society cannot long endure. A new world must be built, but the first essential for its construction is the application of justice. But if this duty is to be exercised, there must be a clear understanding of what it involves.

Justice is giving to each his due, such questions as arise: what is due man as man, and what is due each man in his own particular sphere? It is presented at once that, while in some respects all men are equal, in others they are not. Beginning with the belief that "All action must proceed from knowledge," the author devotes Part I of his work to a discussion of Principles, and Part II to the application of these principles to various departments of life—such as the political order, the home, economic relationships and international law and peace. Justice is difficult, but not impossible, and those who are striving for it will find in this book much help.

There is an appendix with explanatory notes and index.—*Teunis E. Gouwens.*



The WAY the TRUTH and the LIFE

By Glenn Clark

Here is a book of effective aid to Christian living. Dr. Clark, author of *I Will Lift Up Mine Eyes* reveals the prayers and parables of Jesus to be a complete guide for day-by-day living. He helps the reader to realize that Jesus is not just a pattern, but an instructor, whose words, if properly understood, may be taken as exact directions for joyous Christian living. "Here is a deeply Christ-centered book."—*Samuel Shoemaker.* \$1.50

FOUNDATIONS for RECONSTRUCTION

Elton Trueblood

A clear and courageous statement by the author of *The Predicament of Modern Man* of the ethical necessities for building an enduring moral order. Ideal for use in preaching on the Ten Commandments. "A timely and striking message for this time of crisis."—*Rufus M. Jones.* \$1.00

HARPER & BROTHERS

JUDSON KEYSTONE PRIMARY DEPT. MANUAL
By Hazel A. Lewis. Judson Press. Quarterly.

This is a very valuable edition to an already helpful course. It is written chiefly for the Primary Department officers. It contains worship services for the department, inter-group activities. It makes correction of work so much easier. The manual gives at a glance the courses for each year showing purpose, material for each session, pictures, songs, activities. It adds suggestions for home co-operation and weekday experiences. It is a complete program for Primary children in the church. The foregoing comments were made by a primary superintendent now using the manual.—C. F. Banning.

THE BOOKS OF THE LAW

By Walter G. Williams. Abingdon-Cokesbury Press. 60c.
THE SYNOPTIC GOSPELS

By Montgomery J. Shroyer. Abingdon-Cokesbury Press. 60c. Two Volumes in the series "A Guide For Bible Readers" edited by Harris Franklin Rall.

Nearly every minister has persons coming to him from time to time, asking for help in understanding the Bible as they read it. They do not want books about the Bible so much as they want some guide in reading the Book itself. To fill this need, Dr. Rall, of Garrett, has edited eight volumes dealing with the Bible and giving some background as well as instruction for the lay-reader. The series should be a very popular one and will be welcomed by many people, because it fills a need that has become an increasing one in the last years.

The general plan is to divide the books into chapters with suggested readings in the particular section of the Bible under discussion. There is enough explanation given to help people understand the Scriptures, and at the end of each chapter there is a suggested assignment of written work for the student who wants to go farther. This is also a help for any teacher who would like to conduct a course and use these little volumes as his textbook.

Both Dr. Williams of the Iliff School of Theology in Denver, and Dr. Shroyer of Westminster Theological Seminary in Maryland, have done first-rate jobs. They have assumed the modern approach and yet have not made it obnoxious to the most conservative of readers. They give just enough information to enlighten the Scriptures, and they have limited themselves so that it is the Bible which claims and receives the chief attention of the reader.

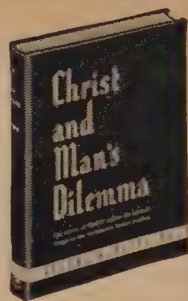
I foresee a wide use of these volumes and many people will recommend them to their friends when they have looked at them. Dr. Rall's rules for Bible reading in his Preface are helpful and to the point.—Gerald Kennedy.

THE TRINITY AND CHRISTIAN DEVOTION

By Charles W. Lowry. Harper & Brothers. 162 pp. \$1.50.

Once again the Presiding Bishop of the Protestant Episcopal Church, the Rt. Rev. Henry St. George Tucker, and the late Archbishop of Canterbury, William Temple, have made the Church in general indebted to them for a thought-provoking and deeply spiritual book for Lenten reading. The author, the rector of All Saint's Church, Chevy Chase, Washington, D. C., has labored long and profoundly on this most central and baffling of Christian doctrines and has given utterance in modern language to the validity and reality of our whole Gospel.

In six chapters Dr. Lowry has explored the meaning of doctrine and devotion, the Trinitarian character of the Christian religion, and the implications and significance of our faith in the Triune God. This is a book to be read carefully and to be inwardly digested, and



George A. Buttrick

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that without haste. It will restore confidence to ministers and lay people alike as they seek to understand the faith once delivered to the saints.

Each chapter is prefaced with a page of choice quotations gleaned from poet, philosopher, and saint bygone years. In addition, each chapter is wisely diversified with quotations and references to many books and facts, the whole of which makes for interest and insight.

One cannot but be impressed by the argument of this book, together with those presented by St. Athanasius **THE INCARNATION OF THE WORD OF GOD** and Robert H. Beaven in **IN HIM IS LIFE**, that modern Christianity has missed something fundamental a dynamic by side-stepping for a generation the doctrine of the trinity. Certainly Dr. Lowry convinces the reader that the Christian's philosophy for good work must be geared to the acceptance and understanding of Jesus as more than mere man, in fact as what the Scriptures and the Church across 19 centuries have declared Him to be, the Word Incarnate, the Son of God who took upon Himself the form of a servant. To read this book will be to enlarge one's faith in Christ and one's confidence in God.—John W. McKelvey

THE INCARNATION OF THE WORD OF GOD

By St. Athanasius. Macmillan. 96 pp. \$1.50.

It is refreshing to read this little treatise on a great theme, by a great little man of long ago, in this time when so many of the values of our contemporary world are in apparent flux and dissolution.

In a manner to suggest divine providence it is significant to note the appearance of this book on the incarnation of Jesus Christ at the same time as

(Continued on page 202)

Mid-Week Suggestions

Salvation

Gan: "Lenten Supplication"—*Dittrich*.
vocation: "Oh, praise Jehovah, all ye
 ns; laud Him, all ye peoples. For His
 g kindness is great toward us; and the
 of Jehovah endureth forever."

ymn: "Jesus Calls Us, O'er the Tumult."

alm: 3, responsively.

ymn: "The Old Rugged Cross."

ripture: I Sam. 11: 1-15; 16: 1-25; Luke
 7-80. Titus 2: 11-15.

ymn: "The Lord My Shepherd Is."

tor: Titus 2:11. "For the grace of God that
 eth salvation hath appeared to all men." "To
 of us, salvation is such a pious word," writes
 Scherer, in *Event in Eternity*, chap. 4, which he
 "The God Who Would Be Man." He tells us
 in Isaiah 2, the divine purpose of redemption is
 essage which seems one with the very fabric of
 s, occasioned by the paradoxical nature of God,
 of man; he calls attention to deliverance medi-
 through Cyrus (chap. 40-48; then direct from
 (chap. 49-55) the "Arm of the Lord" is made
 and Israel itself becomes in His hand the instru-
 and the object of His Providence.

nhold Niebuhr says, "Salvation is not incredible
 r generation, it just seems irrelevant." Largely,
 sts Dr. Scherer, because we have no understand-
 f what it means. Some identify it with going to
 n, when to the masses of mankind the present is
 so entrancing to worry about the afterwhile;
 will take it when it comes. There is something
 esome in this attitude toward futures. "But sal-
 a is not to be regarded as having a great deal to
 rith futures, except quite casually," says Dr.
 er. Down at the root of it, it means having
 enough to move about in. Strangely enough,
 interestingly enough, it is the *lebens-raum* of
 they made so much in Germany, the idea that
 nation has a kind of inherent right to its own

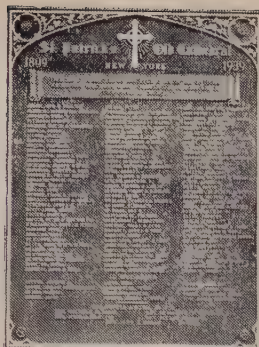
We might add, that every individual has a
 to his place too, deserves scope enough to live
 s powers at their best, not hemmed in, pushed
 in a corner. (Internment camps).

ow when it is God Almighty who makes the
 ements for such clearance, such space, you have
 the Bible means by salvation. I wish we could
 nber that every time we come across the word,
 understand somewhat better the need of it in our
 . Religion, and salvation, are not narrow, pious,
 ted; they are the opposite, they are the release
 slavery, they are the road out into the sun! A
 ral of obstacles, spiritual and material, to the
 g of the Kingdom of God! (Read Isa. 55:1-3,
 . We see God as human, endowed with man's
 ; Salvation lies in accepting the fact that God
 nstant, changeless, loving, forgiving. (Picture
 teaching, praying, arrested, beaten, crowned
 thorns, crucified, but constant in love and for-
 ss), He brought salvation to earth, by giving
 icture of God, which we can grasp.

ymn: "All Glory, Laud, and Honor."

ayer and Benediction.

Gan: "March in G"—*Clark*.



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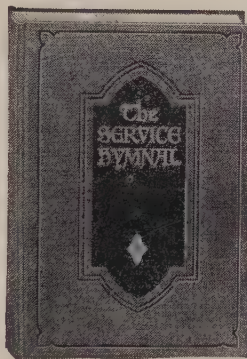
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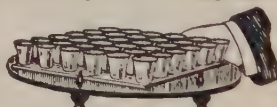
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II. Displaced Persons

Organ: "Meditation"—*Leybach.*

Invocation: "According to Thy name Lord, so is Thy praise unto the ends of earth."

Hymn: "Jesus, Saviour, Son of God."

Psalm: 56, responsively.

Hymn: "Beneath the Cross of Jesus."

Scripture: Ezra chapters 1, 2, 3: 1. 22: 21-24. Matt. 24-25.

Hymn: "O Perfect Life of Love."

Pastor: "I was a stranger . . ." The philosophy of life, which Jesus taught, is not concerned with "turns" on money invested. Jesus did not deal with rules of social conduct. He dealt with principle of life, not yesterday, today, this hour, but LIFE as viewed from God's point of view. Too many of us endow God with our own definitions of things; are so busy trying to make God fit into our own terms that we cannot hear God, when He tries to tell us what He thinks about all this.

The command to take the stranger in still holds. God is changeless, and His love for His creature is changeless. Dr. J. B. Baker, York, Pa., gives simple, everyday reasons for every Christian carrying out this command: 1. Because we may be told to bring Christ into our homes and hearts; 2. Because we may be entertaining an angel, or one who may become an angel through our ministrations; 3. Because serving another in need, obeying God's command, sharing our possessions, does more for the giver than the stranger receiving it. It builds a story in our spiritual mansion.

Today our thought of "the stranger in need" is so much the person who calls at our door; it is the stranger in the community; the city; somewhere in the state; or in our great land; or in another land. It does not make any difference to God in His plan for man, whether we serve personally in healing the wounds of others; or whether we appoint someone more capable than we are to do it, while we remain at home to do the appointed task. What matters that we feed the hungry, nurse the sick, and heal the maimed. Strangers? Yes! Mayhap the stranger is our former enemy, but let us remember that God does not say anything about friends, nor allies.

Hymn: "When I Survey the Wondrous Cross."

Prayer: (For strength to forget ourselves and our patterns of fitness and gain, in giving ourselves all to carry out God's will in caring for the sick, the starving, the cold.)

Hymn: "In the Cross of Christ, I Glorify"

Benediction.

Organ: "Jubilate Deo"—*Silver.*

III. The Palm Sunday Scene

Organ: "Hosannah"—*Faulk.*

Invocation: "O send out thy light and truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

Hymn: "Jesus, Saviour, Son of God."

Psalm: 44, responsively.

Hymn: "Ride on! Ride on in Majesty"

Scripture: Psalm 47. Matt. 21: 1-11.

ymn: "All Glory, Laud, and Honor."
istor: "All the city was moved." Matt.
10.

Jesus was a strange man, set apart from all others.
The Palm Sunday scene, we see him as one who
inspired reverence for the past with belief in the
future. He came riding into the city on "a colt the
color of an ass" that prophecy might be fulfilled,
fulfilling himself in every way possible with Israel's
history, yet looking into the future, confident of
victory.

"All the city was moved." Many have the power to
move a certain section of a populace; none to stir the
earth, except by something which has reference to
eternal relations of soul, conscience, salvation. Jesus
moved "all the city" through his bearing, moral
authority, divine insight and compassion. None save
the dreamer and earth shaker, has so moved man-
kind—yes, on His way to the cross, but as no other
event related to the central purpose of His life, to draw
men to Him, to win salvation for all men.—
Mel Russell, in "Devotions for Men."

ymn: "We Sing the Praise of Him. . ."
ayer: (For steadfastness in purpose, to
show out His will for ourselves, our com-
munity, our Nation.)

ymn: "Jesus, Saviour, Son of God."
enediction.

rgan: "Jubilate Deo"—Silver.

Go Quickly

rgan: "Cristo Trionfante"—Yon.

ocation: "Seek ye the Lord, while He
may be found. Call ye upon Him while He is
near."

ymn: "Come ye Faithful, Raise the
voice."

salms: 40, responsively.

ymn: "Jesus, Thou Joy of Loving Hearts."

ripture: Isa. 33: 20-22. Matt. 28: 1-20.
Matt. 19: 41-42; 20: 1-14.

ymn: "Jerusalem, The Golden. . ."

istor: "Go quickly, and tell his disciples that he
is risen from the dead." The faithful watchers at the
garden in the garden were the ones first to hear the
news of the risen Christ. He called them by name,
and they knew Him, we are told of the scene in the
garden on that first resurrection morning in simple
words, as most great and vital things come into our
lives. While the women in the garden were trying to
understand the miracle that had come to pass, the
Lord bade them to "go quickly, and tell his disciples
that he is risen from the dead." The greatest news
to be known on earth was imparted to those who
were in the garden where Jesus had been laid;
they were told to "go quickly, and tell it" to others
waiting for it. This is still our task today. The word
of life eternal is not something that we can keep to
ourselves; it is something that must be shared with
all men. God is the father of all men; Life in Christ
is for all men.

ymn: "Alleluia! Alleluia!"

ayer: (For dedication to the greatest
privilege offered to man, to spread the words
of life among all people, in our own neighbor-

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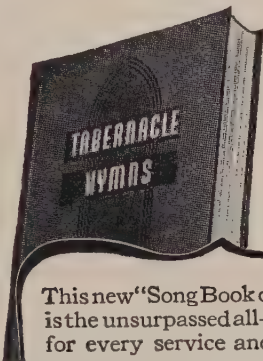
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hood, our villages, towns, cities, and to lands.)

Hymn: "The Day of Resurrection!"

Benediction.

Organ: "The Strife is O'er"—Luard-S

Books

(Continued from page 198)

publication of two other books, **IN HIM IS LIFE** Robert H. Beaven, reviewed earlier in the **EXPOS** and **THE TRINITY AND CHRISTIAN DEVOTION** Charles W. Lowry, reviewed in this issue. It seems that the times have demanded a special consideration of this tremendous phase of Christian faith. Certainly these three books will provide thorough mastery guidance in thinking through this basic doctrine of our faith.

Most preachers and many laymen have heard Athanasius for his part in the historic controversies of the deity of Christ, and invariably we have held a doughty defender of the faith in great esteem not little mingled with fear and trembling. It will be a pleasant and revealing experience, therefore, to read first hand one of his famous works and to discover magnanimity of spirit, its simple dignity of thought, its maturity and grasp of the central truths of the Gospel. It is still true that the great souls of history particularly of the Christian Church, are the ones that see simply and deeply, that feel eloquently without bitterness, and that speak fearlessly yet kindly according to the truth that is in them. So will every reader rejoice to find Athanasius.

The book is enhanced by the introduction by C. Lewis, author of "Screwtape Letters," etc., and a brief life of Athanasius. It deserves a wide readership and will prove a valuable volume for any library.—John W. McKelvey.

Non-Attendance

(Continued from page 196)

sion. Each elder becomes familiar with the members who sit in his section. Your regular member sits in the same place every time. He is able to spot the visitor and greet him in the name of the church, get his name and address and obtain information for the benefit of the pastor. The pastor is also able to see and greet the member who does not come regularly. In this way the sanctuary is covered every Sabbath morning by the elders.

Here is concrete, tangible work your elders can do. Here is a definite challenge, a responsibility thrown at your people. One cannot be a member of the Presbyterian Church in good standing without assuming the responsibility of such a position. People do respond to challenge; they will not respond to coddling.

Try this with your session at your next special meeting. See what support the members will give you on such a program. Remember that you eat a rare beefsteak a little at a time to get the full flavor. To eat it in one gulp makes you sick. Do not pour everything

on your session. The men will get scared, especially if they have not been doing anything the past one hundred years. But they are men and they will respond to something that can show results. Church attendance is a crucial problem today. Disciplined steps will achieve a solution.

of Life

(continued from page 166)

the means of expiation. Just how the death of Christ constitutes Him as such the Apostle does not explain. The fact that Christ by His death did make amends for man's guilt, however, is the essence of the good news about sin.

Christ's sacrificial work of extinguishing sin for man the dominant principle is the declaration of God's justice. "This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over" (Rom. 3:25b—Moffatt.) It was, as Paul states, necessary for God to show His unchanging attitude toward sin. He had been for long periods patient and gracious; penalty had been inflicted only now and then. In the death of Christ, however, God finally, definitely revealed that He was not heedless of sin.

The indication of the righteousness of God is the answer to the question: What is the meaning of the cross? The attribute of justice as well as the attribute of mercy belongs to the divine character. A sacrifice was necessary owing to man's disobedience. God's honor was at stake; Christ on the cross sustained it, satisfied this debt. But it did more than that; it is the basis of salvation for man. Charles R. Erdman effectively expresses this idea when he says: "He who accepts the crucified Saviour as his Redeemer really submits to the divine sentence upon himself; he becomes right with God. He is declared to be just; and God who thus justifies the sinner is shown to be just."

The doctrine of justification by faith has no series which are beyond our reach. At the heart of the atonement—there are unsounded depths. But there is no doubt that as a man looks with his eyes to that hill far away on which Christ stands a cross, he realizes that a burden has been lifted from his soul and that he is entering into right relations with God, in whom there is peace, power, life more abundant, here and hereafter.

er Parade

(continued from page 164)

He may have no doubts. He may have no doubts that the personality shall endure be-



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yond the grave; but neither has he assured that it does not. The truth is that most of whatever our professed skepticism, are unable to disbelieve. Something in our deepest nature rejects the belief that a man dies as a warrior, to mingle his physical elements with dust and be no more. We may claim to be willing that, when we have breathed our breath and the pulsing engine of the heart stopped, we shall be henceforth nothing; we do not believe it will be so. In heaven or hell, as the makers of the creeds have pictured them, we may have little interest, but in our hearts we know that something lies beyond the grave.

"On the same night in which he was betrayed the Lord Jesus took bread and blessed it and gave it to his disciples saying, 'Take, eat, this is my body which is broken for you.' That was on this day, Thursday, the day before the crucifixion. Jesus had gathered his two intimate companions together for a last supper and farewell before his death. Then came that night in the garden of Gethsemane, the agony, the hasty trial, condemnation and death.

Looking back upon these scenes, one might think there were no such thing as pity in the human heart, as one contemplating some of the deeds of men today might think that men are monsters. Remembering that these same disciples who took the bread and the cup from his hand and pledged him their death, their loyalty fled in fear and left him to face his tormentors alone, one might think that all men are cowards and traitors. And when the crowd was reared and, between two thieves, he was dying in agony, the crowd laughed and jeered and one might be tempted to believe that Christ died to save men, he died for that which was not worth the saving, and that human nature is altogether contemptible and vile.

But who will doubt that in the crowd that jeered the dying Jesus there were many who, like the Roman soldier, were touched to the heart and whose jeers, as they heard the words, "Father forgive them, for they know not what they do," were turned to prayers as they said, "Truly this was the Son of God."

No, it will not be the preacher's sermon, nor the choir's song, nor the ritual and review of ecclesiastical parade that will lift the multitude to God; but something within themselves, God's own witness in their souls, the conviction of their own immortal destiny, which haunts them and compels them from the crowd to the grave.

And that is why the churches, for one year in the year, will resound with the voices of the crowd on Easter Day.

"What went ye out for to see?"—Matt. 23:29

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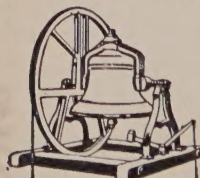
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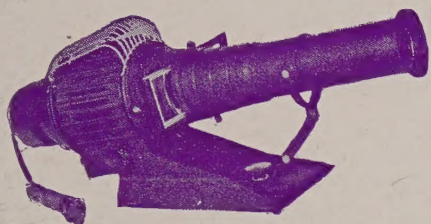
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